

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. I.

SAN FRANCISCO, MAY 4, 1872.

NO. 8.

News of the Week.

[PREPARED SPECIALLY FOR THE CATHOLIC GUARDIAN.]

HOME.

— At San Diego, business is very lively.
— Arizona is still the theatre of Apache horrors.
— New York consumes 90,000,000 gallons of water daily.
— At Portland, Oregon, the scarcity of money is "fearful."
— The sufferers by the Lone Pine catastrophe are slowly recovering.
— Work will commence next month on the Elko and Hamilton Narrow Gauge Railroad.
— Cundurango, it is affirmed by the ablest surgeons, has no effect whatever upon cancer.
— The lumber mills of San Mateo County will be put to their full capacity during the coming season.
— The first number of *La Cronica*, a Spanish newspaper, appeared at Los Angeles on the 27th ultimo.
— At Los Palmos, Arizona, a sharp shock of an earthquake, lasting ten seconds, occurred about a week ago.
— The question of tunneling the Niagara River, near Buffalo, which was agitated some years ago, is revived.
— The Irish Societies have made arrangements for a grand picnic to be held at Belmont, on the 26th instant.
— The Visalia *Delta* has reason to fear more extensive injury from the recent frosts than was at first anticipated.
— The effects of a late tornado in Kansas have been more disastrous than those of an earthquake in California.
— The average rainfall in Western Pennsylvania, during the past twenty-five years, has been about 34 inches.
— The grape crop of San Joaquin County, says the *Stockton Republican* of April 23d, will equal that of the best seasons.
— Persons returning from Paris say that the deadly absinthe is used by the Bohemian classes of that city, as freely as the American whisky is consumed in this country.
— The Chicago elevators, by the time the next grain crop is ready for market, will have had an increased capacity of a million bushels as compared with the facilities before the fire.
— There are forty thousand orange-trees in Los Angeles County, California, which produce an average of one thousand oranges each. The gathering-season commences about the first of January.
— We read, in our San Bernardino namesake, that the grasshoppers in the Warm Creek portion of the valley are very numerous, and that farmers think that the later crops will be partly destroyed by the pest.
— The very latest El Dorado in Colorado turns out to be a myth. The placer gold diggings in that Territory, whereof people in the Golden State heard so much ere while, "live no longer in the faith of reason."

— At Baltimore—that queen of American cities—red granite is the favorite building material. 'Tis passing strange to THE GUARDIAN that the Baltimore institution known as "Green Houses" should affect the bluish hue.

— In New York, the Methodist Book Concern continues in a bad way. Experts appointed to examine the accounts of the Book Concern have made a report which, it is stated, tends to bear out the allegations of fraud in the Bindery Department.

— The Salt Lake *Herald*, the so-called "Church" organ of Deseret, thus raptuously *more* two chronicles the release of Brigham Young: "A hundred thousand people in Utah, and hundreds of thousands all over the land, will congratulate and honor the brave old man."

— The pioneer narrow-gauge railway, the Denver and Rio Grande line, has finished grading and bridging its second division of forty-two miles, from Colorado Springs to Pueblo, Colorado. Track-laying will be commenced immediately, and, by the middle of April, regular trains will be running from Denver to Pueblo, 118 miles.

— We read in the *Bulletin*:

The Sal del Ray, the great salt lake of Texas, is declared to be superior in quality and inexhaustible. The saline abundance of Texas might really do something for the crying necessity of Los Angeles surfeited with ex-Governor Downey's Orange Marmalade. The ex-Gubernatorial functionary has not *sal volatile* enough in his store to keep his wit sweet, nor to preserve his few admirers from moral putrefaction.

— The Colusa *Sun*, in whose beams THE GUARDIAN is always glad to bask, says, in its impression of April 27th:

We recently took a ride over our broad plains and passed through Antelope, Bear and Indian valleys, and must say, that such crops never before met our eyes. We saw one body of wheat, consisting of nearly a thousand acres, that if estimated with safety, will yield about forty bushels to the acre. This is truly a large grain-field and presents a beautiful appearance. Its growth is very rank, of a dark, rich green, and the top is perfectly even. In Indian Valley, they have been visited with a very severe frost, which has injured the crops and stripped the trees entirely of their foliage. The oaks in that region bear the appearance of being dead—indicating frost of a very severe character. With this exception, the country looks most promising.

— The Ignatian picnic will come off with wonted eclat, on May 15th at San Rafael. As everything projected under the auspices of the Fathers of the Society of Jesus is well done, the coming fete will, without doubt, be a grand success. Two steamers have been chartered, and a splendid band has been engaged for the occasion. The event will, we believe, be honored by the presence of many of the Rev. Fathers, and the bright smile of Father Raffo, whose name, we have reason to know, is a household word in many an English and Irish homestead, will not be wanting to cast the sunlight of genuine Italian cordiality over the scene of enjoyment. Old pupils of the Society best know in what deep affection the Jesuit Fathers are justly held:

— "Olim meminisse juvabit."

— The alliance between St. Louis and San Francisco is an accomplished fact. Talk of the *entente cordiale* between France and England in the Crimea after this! The stronghold which the allies are bound to destroy, like another Sebastopol, is the Central Pacific monopoly, which, it is reported, is somewhat Muscovite in its grasping greed. San Francisco, it seems, is "engaged" upon the preliminaries of a plan to unite St. Louis to itself with bands of iron, typifying direct and lasting mutuality of interests." The *Bulletin* says:

The metropolis of the Mississippi and the metropolis of the Pacific ought to determine the current of central and southern trans-continental trade and travel and the course of Asiatic commerce. St. Louis has begun a railroad pushing West; it is for San Francisco to begin a railroad pushing East to meet it—not in vassalage to any company or place, but in healthy independence, jealously guarding its investment against transfer to any unfriendly control.

— May-Day has been signalized by several charming scholastic reunions. At the Market Street Convent School the following was the programme: Litany, by the children. Duet, by Rosie Shaw and Annie Healy. "Month of May," Annie Moore. "Hail, Heavenly Queen," hymn, by school. "Crowning Piece," E. Kielly. "To Love Thee," etc., hymn, by school. "Presenting Heart," Maggie Flynn. "Rose of the Cross," hymn, by school. Duet, Mary Lynch and Mary O'Donnell. "Offering Lamp," Mary McLaughlin. May Piece, M. E. Kelly. "Tis the Month of Our Mother," hymn. "Burning Petitions," Mary Monson. "Glorious Mother," hymn, by school. "Mystic Wreath," by fourteen children. "Ave Maria," hymn, by school. Age of Consecration, by children. "Mary, Our Young Hearts Implore Thee," hymn, by school. Duet, by Katie Hall and Matilda Karater. Calisthenics, Anvil Polka, A. Quinn. Duet, by Maggie and Mary J. Flynn. "Ada Waltz," duet, by Katie Hall and Matilda Karater. "Crispino Waltz," duet, Rosie Shaw and Annie Healy. "Lenaites Clange," duet, Maggie and Mary Jane Flynn. "Muscovite Mazurka," duet, Mary O'Donnell and Mary Lynch.

After the programme had been done full justice to, the pupils, numbering over five hundred, went in procession to the chapel attached to the convent, a very large and magnificent banner of the Blessed Virgin being borne in front. The children were all robed in white, and wore pretty wreaths on their brows. In this school, our Blessed Lady was the May Queen. At the Presentation School, Taylor Street, the following was the programme for the May Festival, yesterday: Song by the pupils in chorus. Different pieces selected for the occasion. Address to the Mother Superior. Coronation of the May Queen. Song by the school. Next followed the coronation of the Statue of the Blessed Virgin, during which "Hail Virgin, Dearest Mary," was beautifully rendered by a select choir. Then followed a song entitled "Flowers of May." A drama, in four scenes, was subsequently admirably enacted by the fair pupils. May-Day at the Powell Street Convent School was a rich feast of color worthy of the occasion. Songs, hymns, dialogues and recitations were the order of the day; after which, all the children, about seven hundred, enjoyed a pleasurable picnic on the grounds. A charming feature of the entertainment was a representation of the Four Seasons, by four little boys, each appropriately arrayed, and bearing in their hands suitable emblems, illustrative of Spring, Summer, Autumn and Winter. What our German friends style *Begeisterung* may besaid to have characterized the Exhibitions of the first of May at all the Convent Schools in this city. Too much praise can not be accorded to the amiable and pious Sisterhood—ministering angels upon earth—whose religious modesty would be offended by a more particular enumeration of their claims to public support.

FOREIGN.

— Cholera has appeared in Egypt.
— The Empress of Germany has arrived in England.
— A number of Internationalists have been arrested at Lyons.

— The Sultan of Turkey purposes to visit Rome, Paris, and London, this season.
— Forty-seven years ago President Thiers was "devil" in a printing-office at Paris.

— In Chile, vast sums of money are to be expended in carrying out internal railroad improvements.
— In Chile, rich lodes of silver ore have been discovered in the neighborhood of the capital, Santiago.

— Marshal McMahon has lost two-thirds of his large fortune in consequence of land speculations in Algeria.

— In Germany, Catholic Bishops have been forbidden to excommunicate any one without permission from the Government.

— A war is on the *tapis*—the *llanos* and emerald savannas that fringe the mighty Rio de la Plata—between Brazil and Buenos Ayres.

— Germany will have but one executioner after the first of May. He will reside at Berlin, and receive two hundred dollars for each execution.

— Telegraphic advices from Rome, of April 30th, state that His Holiness the Pope, on that day, gave an audience to 3,000 citizens, and delivered an address.

— Advices from the Cape of Good Hope state that the yield of diamonds is sensibly decreasing, and it is doubted whether any more rich fields will be discovered.

— Mount Vesuvius, like our own Inyo, is still moving with a vengeance. In both, earthquake shocks are the order of the day and night, and the survivors encamp in the fields.

— Counsellor Ulrich, the eminent leader of the Catholics in Prussia, died recently at Berlin, it is said, of grief, because of Prince von Bismarck's virulent attacks upon the Catholic party in Germany.

— The miscreant Rochefort, now a convict, is employed in the kitchen at Fort Boyart, where he serves out his term of imprisonment. He is allowed two hours daily to read and write. He is in good spirits, but frequently complains bitterly that he is not allowed to read any newspapers. The infamous Assi, who is confined in the same place, is making plated ear-rings, and earns every day one or two francs, with which he buys wine. Rastoul is employed as hospital steward, and is also allowed to write two hours daily.

— From the correspondence laid before the British Parliament, it appears that England bought Canada's assent to the treaty of Washington, by guaranteeing her a loan of £2,500,000 for her Pacific Railroad.

— Ex-Premier Guizot, notwithstanding his advanced age, is desirous of re-entering political life. He will be a candidate for the National Assembly, as soon as there is a vacancy in one of the Orleanist districts.

— Count von Beust, it is believed at Vienna, will soon retire from the diplomatic service of Austria, and take up his residence again at Dresden. The poor Count, whose Masonic proclivities are enormous, is fairly played out.

— A letter in the *Monde* states that the sub-Alpine Government has, in a characteristically liberal spirit, taken possession of the Convent of the Poor Clares at S. Lorenzo, in *Lancaster*, of the College of the Orfanelle, and of the Hospice of the Trinita dei Pellegrini.

— Cable despatches from Paris, of April 30th, mention that the arrangements for the payment of the indemnity are completed; that definite negotiations have been opened to anticipate the payment of three millions, due May, 1874, and that the manner in which the overtures have been received indicates a favorable disposition on the part of Germany.

— The Empress of Russia is suffering from gout and dropsy of the heart. The Empress of Austria is consumptive. The Empress of Germany is rheumatic. The Queen of Denmark is deaf. The Queen of Holland is subject to frequent fits of hysteria. The Queen of Portugal is a confirmed invalid. The lady who styles herself Queen of Spain is the only crowned lady on the European Continent who enjoys good health.

— The newly-appointed Governor-General of Canada, Lord Dufferin, is a lineal descendant of Richard Brinsley Sheridan, styled by Lord Byron,

"The worthy rival of the wondrous Three,
Whose words were sparks of immortality."
Burke, Pitt and Fox—and hymned by the same bard as
"The orator, dramatist, minstrel who ran
Thro' each mode of the lyre, and was master of all."
Lord Dufferin is a native of Ireland.

— President Juarez, it is reported, has asked the Mexican Congress for a prolongation of his extraordinary powers. The Dictator of *sangre Colorado*—an Indian of pure blood, generated by the corruption of red-handed terrorism—himself the *roi faineant* of chronic anarchy and Revolution—apes, in paint and feathers, the strut of French Cossars played out long ago. Withal, now that Santa Anna, Marquez, Porfirio Diaz, and that chief of the noble heart—albeit Indian—Mejia, are off the scene, Juarez, the actual master of the situation, is, beyond all question, the man for Mexico at the present juncture.

— Although the Argentine Confederation has suffered of late from plague, pestilence and famine, the spirit of the people is unbroken. Threatened with further devastation by locusts, and visited with a drought whereby many millions of sheep and horned cattle have perished, the heroic Argentines, with a fortitude worthy of their Spanish ancestry, intend, according to latest advices received at San Francisco, to make an immediate survey of the pass of Los Patos across the Andes, with a view to carrying over a prolongation of the Rosario and Cordova Railway. The enterprise, if carried out, will rival that of the Union Pacific Railroad.

— Recent cable advices confirm the intelligence of the destruction, by earthquake, of the ancient city of Antioch in Syria. Antioch has, at various times, been the scene of terrible disasters. In the year 145 B. C. it was entirely destroyed by an earthquake; and in the years 458, 526, 587 and 1822 A. D. it was also ruined by the same terrible agency. The Queen of the East in the Old World, like the Queen of the West in the New, now mourns her shattered fortunes. In the time of St. John, of Chrysostom, the population of Antioch was well-nigh as large as that of Chicago before the fire. The energy of the merchant princes of the West may, indeed, restore the latter to its former rank among the great cities of the earth; but no Trojans will arise in the East to reconstruct and reburnish the faded splendors of the discredited "Queen of the East."

— We read in a New York periodical that in the ancient city of Erfurt stands the Augustine monastery in which Martin Luther lived and conceived his first idea of heresy, it being converted, at present, into an orphan asylum. A fire recently destroyed the most interesting part of the building, in which was Luther's cell, and also the room where he first gave shape to his scheme. In these rooms, which have been shown to strangers as curiosities, Luther's Bible, with marginal notes in his own hand-writing, was kept, together with the painting, "Death's Dance," by Beck, and other relics. All of these have been burned. The things, THE GUARDIAN has no doubt, burned freely. It is not necessary to inquire what kind of odor the articles exhaled during the conflagration. It certainly was not the soul of the wood that, as Thomas Moore sings, grows precious in burning, giving out all its sweets to love's exquisite flame.

— Telegraphic advices from London, of May first, state that the adherents of Don Carlos have been successful in several recent engagements. The same special dispatches mention that *desertions from the Savoyard ranks are very numerous*. The city of Pampluna, it seems, is the objective point of the Carlists. The commander of the garrison there telegraphs that four of his companies have deserted, and asks for reinforcements. Marshal Serrano delays his attack upon the Carlists in Navarre, until his troops have been increased to 20,000. Castelar himself, that Boanerges of materialism, according to advices of May first, confesses that all Spaniards object to a foreign dynasty. *Fas est ab hoste doceri*! The same authority thus shows how the Savoyard dynasty was pitchforked into power: "Opponents of the Ministry were outraged by arrest and imprisonment, the polls were surrounded by the forces of the army and navy, the returns falsified, and Republican majorities turned into minorities." How is that for high? We would fain enquire from his Serene Highness of the *Alta*. Elsewhere, we notice the Revolution in Spain.

Literature, Science and Art.

[PREPARED SPECIALLY FOR THE CATHOLIC GUARDIAN.]

— The capital invested in daily newspapers, at Paris, is estimated at fourteen million dollars.

— Rome has more daily newspapers in proportion to its population than any other city in Europe.

— Count Von Roon, the Prussian Minister of War, is engaged in revising his system of school geographies.

— The imperial printing-office at Vienna costs the Emperor of Austria, every year, two hundred thousand florins.

— Meissonnier is said to be the wealthiest painter in the world. His fortune is estimated at over five million francs.

— Sister Mary Frances Clare's Life of the immortal Liberator of Ireland, will speedily be published in London.

— It is believed at Paris that Gounod, the composer, is now confined in a private lunatic asylum in the environs of that city.

— The average number of books published annually in Germany is ten thousand. Over one-fourth of them are theological books.

— The Universal Exposition at Vienna, next year, says the Vienna *Tagesnachrichten*, will, undoubtedly, eclipse the Paris Exposition of 1867.

— The Universal Exposition at Vienna, in 1873, the Vienna papers assert, will be more extensive and much better managed than the Paris Exposition of 1867.

— Francis Abt, the German composer, who will be the leader of the impending Sangerfest at St. Louis, receives in Germany only a salary of twelve hundred dollars.

— Francis Abt, the most eminent of German song composers, will arrive in the United States in the early part of April. It is said that he intends to remain in this country.

— Makart has received for his painting, "The Inauguration of Catarina Cornara," ninety thousand florins, from a Vienna picture-firm. The painting is not yet finished.

— A Swedish Arctic exploring party has recently brought some remarkable meteoric stones from Greenland. The largest weighs 12 tons and has a cross-section of 42 square feet in the largest part.

— There are one hundred and sixty-eight marble quarries and one hundred and fifteen marble-shops at Carrara. The town has ten thousand inhabitants. Three thousand of them are employed in the marble industry.

— *L'Anticristo* is the title of a new weekly newspaper published at Turin—a proof, if such were needed, of the anti-Christianity that, under the Savoyard dispensation, prevails in official circles in Sardinia. The infamous publication, it is stated, will be edited by a member of the Piedmontese Government.

— Director Von Hautken announces the discovery, in the lowest deposits of Hungary, of human remains associated with post-tertiary mammalia. An almost entire human skeleton has been found, together with a stone hammer, in the neighborhood of Brax, in Bohemia. The skull closely resembles, in its characteristics, the well-known fragment from the Neanderthal.

— Louis Napoleon's son, notwithstanding the pains that have been taken with his education, is still said to be a very ignorant boy. Orthography is his greatest stumbling-block, and he never writes a letter without making several mistakes. He does not seem to have inherited the ability of that excellent Spanish lady, his mother.

— The learned Abbe Brasseur de Bourbourg, whose philological treasures were noticed in the last number of THE GUARDIAN, is of the opinion that the ships of China visited America as early as the fifth century. Their name for it was *Fu-sang*; and M. Leon de Rosny has ascertained that the Japanese in their Encyclopaedia give it the same name, and describe it as a country situated across the Pacific to the East, 7,000 miles from their own. These descriptions are supposed to be at least 1,300 years old. The Indians about Nootka Sound, on the Pacific Coast of British America, wear the Chinese head-dress, the *mambrino*, a helmet-shaped hat, and proved, by their manners, customs and appearance, that they are of mixed Chinese origin, and also related to the Malays.

— Commenting on the statement of Dr. Quain, in the *Medical Journal*, that the number of deaths, in England, from heart-disease, in men, has increased from 5,746 in 1851, to 12,418 in 1870, the *Spectator* remarks: "The increase applies only to men in active life; there is no increase in the number of deaths, from this cause, among men under twenty-five years of age, nor is there any such increase in the number of deaths among women, even over twenty-five years. Hence the inference drawn is, that it is the increased worry and hurry of active men's life which has caused the relative increase of this disease; and that if women don't want to suffer still more severely, they should keep out of the worry and hurry of practical life, even at the cost of keeping 'women's rights' in abeyance."

— In 1872, the grand Boston Peace Jubilee will be celebrated, under the *baton* of Patrick Sarsfield Gilmore, in the mammoth Coliseum now rising to fame near Back Bay, in the suburbs of the Hub. President Grant and his Cabinet have promised to be present at the opening, and the Secretary of the Navy has placed the Marine Band of Washington at Mr. Gilmore's disposal. This announcement in itself, THE GUARDIAN respectfully opines, is a magnificent flourishing passage for an overture—an *obligato* movement revelling in *fioreturi*, and the success whereof may, of course, be taken for granted. The Queen of England, too, it is reported, will be present at the opening of the superb Musical Festival. With Gilmore's skill will be united that of the eminent German Composer, Strauss—a blending in pleasant harmony of the *utile* (more Germanic) with the *dulce* (more Hibernico). THE GUARDIAN hopes that the event will prove a magnificent ovation worthy of Mr. Gilmore's enterprise.

Ecclesiastical.

THE CATHOLIC CHURCH IN THE UNITED STATES.

DIOCESE OF SAN FRANCISCO.

ST. JOSEPH'S ACADEMY—AN INSTITUTION OF OAKLAND.

The Christian Brothers throughout the globe have won for themselves world-wide fame, as first-class instructors of youth. Even persons most opposed to our holy religion could not help admiring the zeal, the fidelity and the spirit of self-sacrifice that animates these holy men. They ask no salary; yet they work with untiring energy in the cause of education. The highest branches of literature and science are taught in their institutions, and taught, too, with consummate ability. To give some idea of their fitness to train the rising generation, it need only be stated that each Brother, before taking upon himself to instruct others, must go through a curriculum of eight years, close study in the various departments of learning taught by the pious Brotherhood. It may also be added that they are bound, by their rule, to study up, diligently, the special lessons for class during two or three hours immediately preceding recitation. Hence it is no wonder that we hear so much about their wonderful ability to prepare the youth of the country, not alone for the battle of life, but also for the joys of Heaven. It is the boast of this "progressive" age that God must be ignored and that the emblem of redemption must be excluded from our schools. But the good Brothers pride themselves in proclaiming to those under their charge that they must love the God that made them, and obey the mandates of Heaven, ever cherishing a tender love for Jesus and His Blessed Mother. Thus morality and secular education go hand-in-hand, for, as there is a necessary connection between body and soul, so also must there be a connection between secular and religious training, on the principle that "it avails nothing to gain the whole world and lose one's soul."

St. Joseph's Academy, in Oakland, has become one of the institutions of that city, and serves as another illustration of the zeal of the Christian Brothers. Rev. Brother Gustavus is President, and a gentleman who, for ability and scholarship, cannot be excelled. The branches taught are Trigonometry, Algebra, Geometry, History, Arithmetic, Grammar, Reading, Writing and English Composition by analysis. Eight of the Brothers are employed in teaching. Besides a commercial course, there is also music taught here—both vocal and instrumental. The instrumental consists of violin and piano. The following mottoes are printed and encased in large, gilt frames hanging on the walls of the chief study-hall: "We must neither stay from school, or come in late without permission." "We must apply ourselves in school to study our lessons." "We must pray to God with piety in church and school." "We must write without losing time." The following paintings are also hung from the walls: The Crucifix, the Blessed Virgin, St. Joseph, St. Nicholas, Ven De La Salle. The chief means used to improve the boys is by emulation and by means of prizes given to the best at the end of each month. There is also a feast each month, prepared for those who make marked improvement in their lessons. Thus the rod is dispensed with, and the pupils vie with each other to improve, for their own sake, as well as to please the good Brothers, who are so kind to them.

DIOCESE OF CINCINNATI.

Our Mount St. Mary's Seminary has made a valuable accession to its staff, of able and devoted professors. Rev. Julius Kristoffey, a Roman graduate, domestic prelate to His Holiness, an ecclesiastic of much culture, acquainted with many Oriental languages, much esteemed by the prelates of his native country, Hungary, has come to teach in our seminary, and abide with us, we trust, for many years. Rev. Wm. Carey leaves the Seminary to take the place, in St. Joseph's Church, Dayton, left vacant by the promotion of Right Rev. Dr. Gilmour to the See of Cleveland.—*Cincinnati Catholic Telegraph*.

On last Sunday, April 4th, the Most Rev. Dr. Purcell, Archbishop of Cincinnati, gave Episcopal consecration to the Rt. Rev. Richard Gilmour, Bishop of Cleveland, Ohio, and to Rt. Rev. Joseph Dwenger, Bishop of Fort Wayne, Ind.

The Rt. Rev. Bishop Quinlan, of Mobile, St. Palais of Vincennes, Rosecrans, of Columbus, Ohio; McClosky, of Louisville, Fitzgerald, of Little Rock, Burgess, of Detroit, and Tæbbe, of Covington, Ky., assisted. It is a curious fact that, in the Rt. Rev. Dr. Gilmour, the Catholic Church in the United States has found the second Bishop, both of them still young, among converts from one of the very smallest sects existing in this country—the "Covenanters," or "Cameronians," as they are variously called. These names, however, are given

as terms of ridicule, and not accepted by that little sect, who are the old simon-pure Presbyterians, whose ancestors swore the Solemn League and Covenant "against Popery and Prelacy, and all Erastian forms of toleration or persecution," in Scotland, England and Ireland, in the times when the House of Stuart ruled in England. Bishop Becker, of Wilmington, Del., was a convert from that very stern little sect, having been thoroughly drilled, in his early childhood, by his honest parents, in all the minutenesses of doctrine of the Westminster Symbol, called the Confession of Faith, and in the Catechisms, Larger and Shorter. Converts from that highly respectable little sect are in no danger of being that hybrid thing—"liberal" Catholics! Not one of them ever attempted to embrace Popery by its Galican tail! They are of sterner stuff. They would never have accepted so inconsistent a thing. The Popery that swallowed them had to come Head first! and with the horns of Infidelity on the Head!—*New York Freeman's Journal*.

DIOCESE OF ALBANY, N. Y.

The Rev. P. J. Hartnett, of the Cathedral Parish of Albany, departed this life, after a brief illness, at the Episcopal Palace, on Friday morning, April 12th, in the twenty-sixth year of his age. The Rev. gentleman was born in Ireland, and spent there his early years, till, for the completion of his theological studies, he went to the University of Louvain. After completing his course there, he followed his desire for missionary life, by coming to America, having been accepted by the Bishop of Albany. The term of his service has been very brief.

DIOCESE OF PHILADELPHIA.

St. Joseph's.—The following is from the Philadelphia correspondent of the *Baltimore Catholic Mirror*:

"OLD" ST. JOSEPH'S CHURCH.—We use the word "Old" in reference to this church, because it is the familiar term in speaking of St. Joseph's Church, Willing's Alley. It was founded in 1732, being the first Catholic Church erected in this city, and is loved as the foundation of Catholicity in this Diocese. For some time past common report has decreed the closing of this venerated edifice, because of the erection of the stately, new St. Joseph's Church, in the north-western part of the city. Our daily papers have referred to the matter, which, of course, has only had a tendency to increase the fear of the worshippers at the old church, and, indeed, of thousands of others. For fear, I may well term it, for "dear old St. Joseph's Church" is a hallowed spot, and its closing would be a sad event at the old church. I have made inquiries in quarters most likely to be informed, and while the parochial school will be discontinued and the College transferred, yet those of our readers who may know the old church may rest assured that there is no prospect of the early closing of this church.

ST. JOSEPH'S MISSION TO THE COLORED PEOPLE OF THE SOUTH.

The *New York Freeman's Journal*, in its impression of April 20th, thus chronicles the movements of the Very Rev. Dr. Vaughan, proprietor and Editor-in-chief of the *London Tablet*:

This eloquent, learned and devoted missionary, Superior of the St. Joseph's Society for the Conversion of Pagan Populations, preached a very impressive sermon, last Sunday, at the Jesuits' Church, in Sixteenth Street, and took up a collection for the support of the Missionaries that have come, at the mandate of Our Holy Father the Pope, to christianize the poor colored people of our Southern States.

On Sunday next, Very Rev. Dr. Vaughan will preach, at High Mass, in St. Joseph's Church, Sixth Avenue, by West Washington Place, and a collection will be taken up for the same laudable purpose. The stay of the Very Rev. Dr. Vaughan in New York, and in America, is coming to its close, for the present, at least. The imperative needs of the college he has founded, in part out of his own patrimony, call him to return home, beyond the ocean. The impression this distinguished missionary has made everywhere in America has been one not soon to be forgotten. Simple—as becomes a missionary of the Cross, but fully furnished in all that belongs to a missionary of the Cross, he has made friends wherever he has made acquaintances among those who are devoted to the service of God.

Father Burke, the Dominican preacher, has promised to lecture for the benefit of this St. Joseph's Mission to the poor colored people of the South. This lecture will be given at St. Stephen's Church, on the evening of Tuesday, April 30th.

THE CATHOLIC CHURCH IN IRELAND.

THE ANCIENT CATHEDRAL SEAT OF OSSORY.

The Rev. M. Keffe, P. P., of Aughaboe, Queen's County, appeals to his countrymen, especially those resident in America and Australia, for funds to enable him to build a new church in Aughaboe, a site for which has been given by Lord Castletown. Father Keffe says: "The ecclesiastical ruins of Aughaboe are, with the exceptions of Amagh, the most interesting, the most ancient and venerable in Ireland—even in Ireland, so rich in monastic ruins which appeal to the heart of every Irish Catholic more strongly than the written record of their more glorious existence. There it stands, that grand old ruin of the sixth century, in that silent field, with the single cottage of a herd, where once had been a large and important town. No more are heard the silvery tones of the vesper bell over the rich, broad

pasture land of Aughaboe. I never pass by that crumbling pile but my thoughts go back to those early days of Christian Ireland, when the great St. Canice, surrounded by his monks, chanted the praises of God within those hollowed walls. What cannot be said of any other spot in Ireland, the Monks of St. Canice continued to chant the matin song for 1,000 years in Aughaboe. The loved home of the Saint was Aughaboe, to whose cloisters he returned for retreat and repose after the labors of the Mission. Here he preached and prayed; here his ashes lie; and tradition marks the spot, under a green, mossy bank, without a stone, even the rudest, to hand down his name. St. Canice was born in the early part of the sixth century, and died before its close. Aughaboe was the Cathedral seat of a long line of the Bishops of Ossory, until the Episcopal residence was removed by Dr. O'Dullany, in the 12th century, to Kilkenny. I believe all Irish Catholics, at home and abroad, will agree with me that the traditions of Aughaboe should not be allowed to die, and that the rebuilding of the shrine of the great St. Canice, is a work so intimately connected with our cherished recollections of the history of the early Irish Church that all will consider it a privilege to be allowed to have a share in it."

IRISH-AMERICAN SCHOOLS.—The Rev. P. Conway, P. P., Headford, is receiving tenders for the erection of school-houses at Claran. They will be called the Irish-American school-houses.—*Galway Press*.

FATHER LAVELLE ON THE INTERNATIONAL.

Father Lavelle has addressed the following letter to the young men of Ireland:

CONG, SPY Wednesday, 1872.

MY DEAR YOUNG FELLOW-COUNTRYMEN.—Intending to address you at some length on the subject of the "International Association," as soon as the many and pressing engagements of these holy days shall permit, I now write these hurried words, adjuring you, as you value your sacred faith, that holy religion for which your fathers suffered, were exiled, and died; as you value the honor, and hope for the liberty of your prostrate country, to shun that ill-omened organization as you would Satan himself; to flee from it as "from the face of thunder." I now avoid all reference to its connection with or approval of the infamous Commune of Paris, against which the blood of a noble Archbishop, of eminent priests, and of brave, gray-headed soldiers cry to heaven. Enough for me, for you, that Garibaldi is its prophet; he whose one litany is "Death to the priests!" "Away with God!" "Property is robbery!" Young men of Ireland, I never advised you, knowingly at least, in the wrong; I now feel called upon to use any and all the influence which I may possess, through your confidence in my sincerity, in my undying devotion to my country and to you, to warn you against this trap laid for that dear country's destruction, the ruin of its honor, and the shipwreck of its faith.

Yours, sincerely,

PATRICK LAVELLE.

DEATH OF REV. THOS. M. HENNESSY, O. M. I.—The Rev. Thomas M. Hennessy was a native of Clare, and at an early age, in the year 1856, he joined the Order of the Oblates of Mary Immaculate as a student. He proceeded to France in 1860 to pursue his studies, and on the 27th of May, 1864, he was ordained priest. He entered on his sacred calling with a ho'y zeal for the welfare of souls, and hard and unceasing toil undermined his constitution. After much patient suffering, he fell asleep in Christ, on Wednesday the 27th ult., at the Retreat, Inchicore, after having completed his thirty-third year. An Office and High Mass was celebrated in the Church of the Oblates, Inchicore, and after the sad ceremonies, the interment took place in the cemetery of the order.—*Dublin Freeman*.

DIOCESE OF CORK.

THE INTERNATIONAL IN CORK.

Canon Maguire, preaching to a large congregation at SS. Peter and Paul's, referred with shame and sorrow to the scene in the Athenæum on Sunday, and spoke of it as a reproach to the working-men of this Catholic city that they should have allowed themselves to be triumphed over by a few men, the emissaries of that devil's legion, who, by their violent and outrageous misconduct, had given our people the first proof of the detestable character of the organization they represented. To-day Cork stood disgraced before the Christian world, for the telegraph wires had already conveyed to every part of the world the news of their degradation, and their brother Irishmen in England, in America, in Australia, and wherever their race was to be met with, were made to blush at finding that all that was respectable, religious and order-loving in their Irish Catholic city had been over-riden by those enemies of God and man, whose cry at Sunday's meeting was, "No Mass!" "No God." He grieved to think that, while these wretched people had been expelled from Belfast and had been driven out of Dublin, the working-men of Catholic Cork should have brought disgrace upon themselves by tolerating, for a single day, the presence of such a body amongst them. Were he a tradesman he would rather lay down his life to-morrow than permit such a desecration of the sacred name of Catholic Irish tradesman. He thought every tradesman in Cork

ought at once put his name to a manifesto, declaring its abhorrence of any connection with those who, last night, in London, applauded the working-men of Cork. He remarked that the city, on Sunday night, was a scene of riot and drunkenness, in consequence of money having been scattered amongst the worst classes in the community, to induce them to go to this meeting and proclaim their infidelity. He called on the people to use every effort to crush out the organization.

THE CATHOLIC CHURCH IN ENGLAND.

DIOCESE OF WESTMINSTER.

ST. DOMINIC'S PRIORY, HAVERSTOCK HILL—THE YOUNG MEN'S GUILD.

Sunday, within the Octaves of St. Patrick and St. Joseph, was, according to the rules of this Guild, specially observed. The members received Holy Communion together at early Mass. The half-yearly meeting was held in the afternoon. The chair was taken amidst loud applause by the Very Rev. Father Bertrand Wilberforce, O. P., President, who said that it would give him the greatest satisfaction in writing to the founder of the Guild, the Rev. Father Rooke, to describe the edifying scene which had been witnessed in the Church that morning. The Guild, he said, had a far higher object than a mere mutual improvement society; for its members were united not only to promote intellectual and social intercourse, but to assist in maintaining a high Catholic tone in the parish. The Guild, he added, was in a flourishing condition, and its prosperity showed that the spirit of the founder had not departed from it, but was continuing to exert its influence. The chairman introduced the newly-appointed Vice-President, the Rev. Father Andrew Whitehead, O. P., who was received with loud applause, which he acknowledged in suitable terms. The secretary and treasurer then read their reports, and the election of new officers took place.

ST. ANSELM'S—THE CATHOLIC CHURCH AND PERSECUTION.

The Rev. Alexius Mills brought his special course of sermons in this church to a conclusion, on last Sunday evening, when a very large congregation attended. The sermon on the previous Sunday evening had been on "Miracles," on which subject the preacher forcibly and clearly expounded the teachings of the Catholic Church, refuting the errors of Protestants, even from the works of some of their own most distinguished writers. The subject last Sunday evening was "Persecution," respecting which the enemies of the Catholic Church have for many centuries poured forth so much abuse upon her. The preacher pointed out that true toleration did not consist of allowing every man to teach publicly any wild doctrine he liked, or to circulating calumnies. As to what a man thinks, (continued the preacher) no human law can control that. Some time ago, when a man who circulated the "Confessional Unmasked" was sent to prison, all just men admitted that the punishment was light for the offence. There are two points I wish this evening to show: Firstly, that the Catholic Church has never taught religious persecution; and, secondly, that every Protestant sect has taught it to be a duty. And now as to the first point; what Council of the Church has ever sanctioned persecution? Pope Leo, in the fourth century, condemned it. Bede says that St. Augustine told the Saxon King by no means to attempt to spread Christianity by force. In the days of Queen Mary, the confessor of the Sovereign publicly condemned the persecution of heretics. St. Isidore, Pope Gregory IX, Pope Nicholas II, Pope Paul III, and (as you all know) Pope Pius IX have expressly condemned persecution. Those who know the truth are well aware of the great kindness shown by Pope Pius IX to the Jews in Rome. But I shall be told that Catholic kings and Catholic Governments have persecuted. I admit this, but it is no proof that persecution is a Catholic tenet. It is proved that those Catholic Governments that persecuted were condemned by Rome. The Catholic religion is no more answerable for the persecution by Catholic kings than for the drunkenness and other vices of Catholics. Voltaire, the enemy of the Pope, declared that the Protestant Frederick II was a warm advocate of the Inquisition, which was condemned by many Popes. It must not be forgotten that Catholics had to defend order, and that ancient faith from which Protestants were apostates. The preacher then pointed out (though he said he dared not tell all) the horrible character of the teachings of the Albigenses, whom some Protestants represent as harmless. He quoted Mosheim and other Protestants to show the opposite to be the truth. He then explained the truth respecting the Wykliffites and Lollards, and quoted Southey (an enemy of Catholicism) in support of his statements. Fox's Book of Martyrs he fully exposed, observing that Cassell, Petter and Golpin had issued a new edition,

in order, probably, to make the young Protestants of the present day as bigoted as their grandfathers had been. Some of Fox's (so-called) martyrs were still alive when he described them as having died. Some were very bad characters, and some, instead of dying for Protestantism, joined the Catholic Church. The preacher spoke of the Church near Smithfield in commemoration of these men, and stated that a letter had been written to the Bishop of London by a Protestant clergyman, who pointed out that the request of the Committee ought not to be complied with. The Bishop merely replied that the Church was to be called St. Peter's, Clerkewell. The subscribers ought to have got back their money, and it was not fair of Dr. Jackson to steal a Pope to be patron of a church which had such an origin. Coming to the second point, the preacher showed that all the so-called reformers had declared persecution to be a duty. Luther, Knox, Melancthon, Beza, Bucer, Calvin, (who burnt Servetus) and other Protestants, were proved to have wrongly denounced toleration. A review of the penal laws, which for centuries ground down Catholics in Great Britain and Ireland, (some of which laws still remained unrepealed) was then given by the preacher, who concluded by reminding the congregation of the great duty of being faithful to that religion which, being under God's protection, had stood firm and unshaken against all the assaults of its bitter and relentless enemies.

THE CATHOLIC CHURCH IN AUSTRALIA.

DIOCESE OF BATHURST.

LAYING THE FOUNDATION-STONE OF A COLLEGE AND BISHOP'S HOUSE.

On Saturday, the 20th of January, the pealing of the Cathedral bells, about the hour of noon, as previously arranged, gave warning to the Catholics that his Grace the Archbishop and his suite were on the road from Rydal to Bathurst, to take part in the ceremony of laying the foundation-stone of the Bishop's house and college on the following day. At 4 o'clock the procession reached the church, in which the Archbishop, bishops, priests, and people entered, when a solemn *Te Deum* was sung by the choir. His Grace then ascended the altar and addressed the people. Although the church was crowded, not a syllable was lost, such was the earnest attention of the hearers to gather the words of wisdom as they fell from the white-haired, venerable prelate, who had, as it were, an additional claim to be heard and revered, from having ruled over three successive generations of the people.

On Sunday morning, at 10 o'clock, a procession was formed, in the following order:

First came the Convent School children, preceded by a banner of the Immaculate Conception; next, the boys of the Denominational School, with the banner of St. Aloysius, the patron of youth and study. The Confraternity of Our Lady of Mount Carmel came next, with a banner of the Blessed Virgin in the attitude of assumption, with a crown of stars, and the moon beneath her feet. The members of the Guild of Immaculate Mary came after the Confraternity, preceded by a magnificent banner of St. Patrick, on which the well-remembered "trefoil" and other national as well as religious emblems were emblazoned. After the Guild came his Grace the Archbishop, and the Bishops of Goulbourn and Hobart Town, in full pontificals, attended by the Rev. James McGirr. When all was ready, and the Archbishop had imparted his benediction to the kneeling thousands, the procession slowly moved forward toward the southern boundary of the city, where the proposed edifices are to be erected.

Mass was celebrated in the pavilion, by the Rev. Father Cooke, of Wellington. After the celebration of Mass, his Grace, assisted by the Bishops of Bathurst, Goulbourn, and Hobart Town, proceeded to solemnly bless and lay the corner-stone of the edifice. The following is the inscription which is cut in the stone:

D.O.M.
In honor et glor. Sacros. et indivis. Trinit.
Simul. et in laud. B. V. Mar. sin. lab. Concep. Sub. invoc.
Sanct. Stanisl. Kothb.
XI. Kal. Feb. an. Sal. rep. (MDCCCLXXII.)
Pio Pap. IX. fel. reg.
Vic. i. Britt. reg. et Hilern.
vic. ger. in hac colon. Comit. de Belmore.
Lap. hunc angul. Colleg. Bathurst.
Illmus et Revmus Johan. Bida Folding, O.S.B. Arch.
Sydn. et Metrop. Austral.
assist. Suffragg. Illmo. Matth. Quinlan, huj. dioc. ep.
Illm. Daniel Murphy, Hobart et
Gul. Langan, Goulb. Epp.
Magna. presb. et fidd. adst. coron.

At the conclusion of the ceremony of the laying of the stone, the Very Rev. W. Kelly, S.J., ascended the temporary platform, which had been erected for the occasion, and preached one of those soul-stirring sermons which one remembers to have heard preached, perhaps, once or twice in a lifetime.

DEATH OF A CATHOLIC PRELATE IN AUSTRALIA.—The death of the Right Rev. Dr. Shiel, Roman

Catholic Bishop of Adelaide, occurred on the first of March. The event cast quite a gloom among the circles in this colony where the Bishop was so well known, and with the religious history of which he had, for many years, been identified. The cause of his death is reported to have been complete prostration following upon a carbuncle in the neck, under which he had suffered for about two months, and which completely broke down his constitution.

THE CATHOLIC CHURCH IN BRITISH DEPENDENCIES.

THANK-OFFERING BY A PRINCE IN HINDOSTAN.—According to the *Delhi Gazette*, the Rajah of Nagode has forwarded to Bishop Jacopi, Vicar Apostolic of Agra, 250 rupees as a thanksgiving offering for the recovery of his Royal Highness the Prince of Wales. The money is for the support of the European orphans under the Bishop's charge.

CATHOLIC ENTERPRISE AT OTTAWA, CANADA.—The city of Ottawa is assuming a constantly increasing development. The houses in course of construction may be counted by hundreds. Amongst a number of the finest now being erected are the Convent of the Ladies of the Congregation, which will cost at least \$15,000; the Orphan Asylum for Irish Catholics, which is rising in the upper town, near the new church of St. Patrick, and of which the cost will be nearly \$12,000; the Church of St. Patrick, actually in construction, is to cost about \$40,000. Ottawa, it will be recollected, is the capital of the New Dominion.

THE CATHOLIC CHURCH IN FRANCE.

THE BORDEAUX SCANDAL.

The "Old Catholic" clergy in France consists, we believe, of M. Michaud, M. Junqua and M. Moulis. The two last-named gentlemen were already, before their secession, being prosecuted by the Government for flagitious and immoral libels, a fact which was, perhaps, not altogether unconnected with the step which they have taken. But, as a necessary consequence of that step, and in reply to their letters addressed to the Archbishop and published in the papers, the Cardinal Archbishop has issued a *mandement*, enjoining them to lay aside the ecclesiastical dress, to which *mandement* a notice of the Commissary of Police is appended, in which it is declared that the order has been personally served on M. Junqua—M. Moulis, we believe, has disappeared—with an intimation that, if he does not comply with it, he will be brought before the competent tribunals, in accordance with the dispositions of Article 259 of the penal code. M. Junqua has announced his intention of resisting, and standing a prosecution on this count also. A very cordial address of sympathy to the Cardinal Archbishop has been signed by the Chapter of Bordeaux; a similar one has been presented by all the clergy of the town in a body; and others to the same effect are being sent in from every corner of the diocese.

DIOCESE OF PARIS.

We publish the following extracts from the Palm Sunday Pastoral of the Archbishop of Paris, "On the violation of the Rights of the Church, and of our Holy Father the Pope." In it His Grace lays great stress on the fact that, owing to the treatment received by the Holy Father at the hands of His children in Italy, the world in general, and France in particular, is thoroughly demoralized, and likely to become worse:

Like unto His Master, whose Vicar He is, He has not, so to say, a stone wherewith to lay His head; for His dwelling, which has been His prison, is continually threatened. "He, who represents, in the spiritual sense, the Sovereign Lord, to Whom all power has been given in Heaven and on earth, does not possess here below even the narrowest space where He can live in the independence necessary to His ministry; His royal crown has been exchanged for a crown of thorns, and in His deprivation as in the outrages with which He is loaded, He appears to us like the Divine Saviour in the Passion; He is truly, in the eyes of the world, the Man of Sorrows. *Ecc Homo!* Shall we not at least help Him, as the Cyrenian did, to bear His Cross, and, like the pious Veronica, wipe his face, so shamefully insulted by those who arise against God and His Christ?" Of the bearing of the Holy Father, we read that, "Firm, immovable like the Rock which is the foundation of the Church, He sees the wave of human passions break at His feet. Every place around Him is invaded by these furious floods, and alone, without any support but His Faith, He remains standing. He regulates and subdues, by His confidence in God, all the agitation of the world, and disconcerts, by His courage, all the plots of Hell."

PERE MONSABRE AT NOTRE DAME.

The Conferences of Pere Monsabre at Notre Dame, continue to attract crowds of hearers. In his fourth conference, at which the Archbishop of Paris and three Irish bishops, besides 5,000 of the clergy and laity, were present, the preacher treated on the subject of Christian Education in France. From his discourse, we transfer one passage to our columns:

Whether are we going? To obligatory and gratuitous secular instruction. Secular! what does that mean? It means that radicalism decrees the imbecility and importance of whoever bears a sacred character and stands near to the Divine light. It means that we must remove from the office of teaching all those who, engaging themselves to God by vows of religion, have obtained the grace of a greater devotion in the laborious and ungrateful task of the instruction of childhood. It means, that they will have no more of the Church which has saved literature, founded the Universities, created popular instruction, attracted and conquered the original ignorance of the lower classes of society; it means that we must remove from the blessing of Christ the little children that He calls to Him by the voice of the Church; it means that we must stifle in the mouths of these innocents the Osanna which is proceeding from them as a perfect praise, which annoys the Pharisees of free thought; it means that pure science separates itself, even in its simplest elements, from all religious dogmatism; it means that God is not wanted in schools, and that He must be driven out of them; it means that instruction ought to be atheistical. In vain do they promise us silence upon religious subjects. Can this silence be kept? Is not the Divine question mingled with the most elementary questions? In vain do they assure us that there will be a good morality for all. What is a morality without authority and without sanction? Do not let us be duped by false promises and deceitful assurances. As Radicalism desires reason without God, conscience without God, the family without God, it desires, too, the school without God. Instructions shall be secular; that is to say, that those who have children shall pay, in order that they may be perverted; those who have none, shall pay that the children of others may be perverted. It is to be obligatory; that is to say, that every father, guilty of refusing for his child the honors of atheism, shall be punished according to law.

THE CATHOLIC CHURCH IN GERMANY.

EXCOMMUNICATION AND PRUSSIAN LAW.

These excommunications have been used by the Prussian Government as a fresh pretext for interference. Official letters have been sent to the Archbishop of Cologne and the Bishops of Ermeland and Breslau, calling upon them to state how they reconcile the sentence of major excommunication with the proscriptions of a Prussian law which prohibits acts derogatory to the public consideration of individuals. The reply of the bishops, if they have made any, has not yet been published; but it would not be difficult to imagine one. First, The Catholic Church is not an anarchical body, but a regular society, hierarchically constituted, with the right of expelling unworthy members. Second, All its members are aware that this right of expulsion exists, and hold their membership on these terms. Third, A Catholic who acts so as to provoke his expulsion or excommunication, is not more discredited amongst Catholics by the sentence than he already is by his acts; and it is obviously not from the Catholics, with whom he has quarrelled, that he would look for credit, but from non-Catholics, whose consideration and respect for him would not be in the least diminished by his being declared no longer a Catholic. Last, Excommunication is a deprivation of purely spiritual rights; not temporal consequences are necessarily attached to it, and no temporal power has any right to judge of the propriety of its application. The letter purporting to be from Herr Windthorst, which was said to have been found at Canon Koziman's, and was used by Prince Bismarck in his speech before the Senate, turns out not to have been written by Herr Windthorst at all. That deputy intends to question the Government about it on the re-opening of the Reichstag.

THE BONN PROFESSORS.

The four professors of Bonn who have been excommunicated by the Archbishop of Cologne have published a letter, in which they maintain that, as the sin of heresy lies in conscious opposition to the doctrine of the Church, they are not heretics; because their refusal to accept the decrees of the Council is founded on their conviction that the contents of those decrees do not form part of the revelation which the Apostles transmitted to the Church. In other words, they are judges of what the doctrine of the Church is; a method of defense of which everybody who has ever been condemned for false doctrine might have availed himself. But their real misfortune probably is, as the *Monde* puts it, not so much that they believe too little in the Church as that they believe too much in M. von Bismarck.

THE CATHOLIC CHURCH IN ITALY.

THE LATEST LIBERAL INVENTION.—The *Sinica Catholica* regrets to state that a society to promote the worship of the Devil has lately been established in Palermo. The following is its programme:—"War against all religious superstitions; an education perfectly free and open to all, in order that the rising generation may be brought up brave and intelligent. By so doing, we shall be able to show the world, even that without religion, we can do good; and this, although we reject the protection of God and His Church." Such audacity shows how great are the openings and how exceeding the necessity for Catholic associations in these times.

THE GOVERNMENT AND THE BISHOPS.—The Sub-Alpine Government still refuses to give the newly-appointed bishops their episcopal palaces and the revenues of their Sees, although the latter have been reduced by the Government to the smallest possible amount. It refuses, also, to give their income to all parish priests appointed by these bishops; but these tyrannical measures can scarcely be enforced much longer. Meanwhile, the Holy Father, out of his poverty, continues to support the bishops who are thus infamously treated.

SARDINIAN FIDELITY TO THE HOLY FATHER.—On the Eve of St. Joseph, the good Turinese had the happiness of placing in the hands of the Holy Father, Pius IX, a chalice of a beautiful design and richly ornamented with precious stones, this being the fruit of small collections made by the poor artisans of Turin. After a short address, which really moved the feelings of His Holiness, they begged His blessing, that the nobleness of their country might be equalled by the sanctity of their lives, which they would fain mould after that model of all virtues befitting workmen, the Great St. Joseph. On the upper part of the chalice, a likeness of the Sovereign Pontiff is engraved; in the middle is an inscription, showing the reason of the gift; on the foot are the names of the givers; the cup is surrounded by a thorny crown, bearing the Papal arms, supported by three small angels, expressing the sorrows of Pius IX. On the foot are to be seen the religious arms of Turin, viz., Our Lady of Consolation, the Sacred Winding-Sheet, kept at Turin, and, finally, the celebrated miracle of the Holy Sacrament, which once took place at Turin.

THE JUSTICE OF LIBERALISM.—Letters from Bologna and Cerrano certify the execution of M. Correnti's orders for the closing of nun's schools. At Bologna, the ladies of the Sacred Heart and the Dominicans have, on some futile pretext, been compelled to dismiss their numerous pupils. At Cerrano, the Sisters of Charity instructed over 200 girls. As these Religious had provided themselves with a Government certificate, and had, for many years, conducted their schools to the satisfaction of the towns-people, the arbitrary suppression of their establishment is unjustifiable, even in a legal point of view.

ANTI-CHRISTIAN TERRORISM IN THE ETERNAL CITY.—We take the following from the Roman Correspondence of the London *Weekly Register*:

Last Sunday, a few minutes after midday, I was passing by the little church of the Sacramente, opposite the Quirinal, when a score of conscripts rushed out of the barracks at St. Teresa. The poor fellows, who had heard of the 12 o'clock Mass at the Sacramente, by running at full speed down the street, got in time for the Epistle, and assisted devoutly at the rest of the Mass. The regimental authorities will not suffer themselves to be thus outwitted a second time. The hospital grievance is even worse. At San Spirito, Protestant tracts and immoral serials are gratuitously distributed among the patients, while Catholic prayer-books are confiscated at the gate. At St. Colicane, the medical students broke open the chaplain's room, and destroyed or carried off every article of furniture. The scope of the miscreants is to obtain from the Giunta Municipale an order for the expulsion of the good priest and for the abolition of his office. Success is nearly certain.

THE EXEQUATUR DIFFICULTY IN ITALY.

The question of the exequatur in Italy has entered into a new phase. The refusal to acknowledge the parish priests appointed by the new Bishops has begun to produce serious difficulties and anomalies; for, in some dioceses, the *placet* has been granted to them, while in the others it has been refused. The Government, therefore, at length resolved to consult the Council of State as to what course it should adopt. The Council of State reported in favor of acknowledging the appointments, and putting the incumbents in possession of their residences and revenues without inquiring whether the Bishop who named them had received the "exequatur" or not. The dodge, for it is nothing else, adopted by the Government, is a curious one. The "onomo," or civil administrator, writes to the rural dean of the district, as "having jurisdiction over such a parish"—which he has not—to inquire whether it is true that the priest so-and-so has been appointed to the spiritual charge of the parish; and, if so, whether as parish priest or spiritual administrator. The civil administration is, of course, already in possession of the Bishop's notification of the appointment, but, as it will not acknowledge him, it asks the question of the rural dean, who has no power and no knowledge of the matter but what he derives from the Bishop, and who accordingly replies: "I am informed by the Bishop that he has nominated so-and-so, and that the act of nomination has been communicated to the 'Procura Generale.'" The Circumlocution Office, it would appear, is not an exclusively English institution.

THE diocese of Albany, N. Y. was established in 1847. The present Archbishop of New York was its first prelate, and was succeeded by Rt. Rev. J. J. Conroy, D. D.

MEISSONIER, the French painter, received for his last painting, "A Cuirassier Charge," two hundred thousand francs from a Jewish banker in Vienna.

The Catholic Guardian

FRANCIS DILLON EAGAN, Editor.

"WHOEVER WILL BE SAVED, BEFORE ALL THINGS IT IS NECESSARY THAT HE HOLD THE CATHOLIC FAITH, WHICH FAITH, EXCEPT EVERY ONE DOOTH HOLD ENTIRE AND INVOLATE, WITHOUT DOUBT HE SHALL PERISH EVERLASTINGLY. THIS IS THE CATHOLIC FAITH WHICH EXCEPT EVERY ONE BELIEVES FAITHFULLY AND STEADFASTLY, HE CANNOT BE SAVED."—Creed of St. Athanasius.

CALENDAR FOR THE WEEK.

Day of Week	Day of Month	Feast	Color	Office
Su	5th	Sunday after Easter. St. Pius V., P. C. 9 less. W. d. com. of Sund. in L. and M. Vesp. of full. com. of prec. and Sund.	W. d.	
Mo	6th	(Requiem.) St. John before Laton Gate. 9 less. R. com. of fer. in L. and M. (Litany of Saints.) In 2 Vesp. com. of full.	R. d.	m
Tu	7th	(Requiem.) St. Stanislaus, B. M. Vesp. of full. R. com. of prec.	R. d.	
We	8th	(Requiem.) Vigil of Ascension. Apparition of St. Michael, Archangel. 9 less. and com. of Vigil in L. and M. 3 p. of Reg. Vesp. of full.	W. d.	m
Th	9th	Ascension Day. In 2 Vesp. com. of full. St. Antoninus, B. C. 9 less. of SS. Gordianus and Epimachus. Com. of Oct. and SS. MM. in L. and M. Vesp. from ch. of full. com. of prec. and Oct.	W. d.	d
Fr	10th	St. Gregory Nazianzen, B. D. (9th). Com. of Oct. in L. and M. In 2 Vesp. com. of Sund. and Oct.	W. d.	

SATURDAY, MAY 4, 1872.

THE VOICE OF THE HOLY FATHER.

"PROVIDENCE SEEMS TO HAVE GIVEN, IN OUR DAY, A GREAT MISSION TO THE CATHOLIC PRESS. IT IS FOR IT TO PRESERVE THE PRINCIPLES OF ORDER AND OF FAITH, WHERE THEY STILL PREVAIL, AND TO PROPAGATE THEM WHERE IMPURITY AND COLD INDIFFERENCE HAVE CAUSED THEM TO BE FORGOTTEN." (Letter of Pope Pius IX, in 1851.)

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with spirit and possessed of sufficient learning, are laboring and publishing books and journals for the defense and propagation of Catholic doctrine." (Encyclical of Pope Pius IX, in 1853.)

"Leave nothing untried by which our holy religion and its salutary teaching may more increase in the United States, and unhappy wanderers may return to the safe path." (Letter from Pope Pius IX, to the Prelates of the United States, in 1855.)

A CARD FROM THE ARCHBISHOP.

TO THE REVEREND CLERGY AND LAITY OF THE ARCHDIOCESE OF SAN FRANCISCO:

Many of you have already learned, no doubt with pleasure, that FRANCIS DILLON EAGAN, for many years a minister of the Protestant Episcopal Church, has lately renounced Protestantism and embraced the Catholic faith. In a public lecture here, he, in eloquent terms, gave his reasons for such a step. DR. EAGAN has resolved to devote all his energies and abilities to the cause of our holy Religion, and to the spread of Catholic doctrine; and to this end he has started a paper, THE CATHOLIC GUARDIAN, to be devoted exclusively to Catholic interests. As its Editor, he proposes to visit the several parishes of the Archdiocese, and expects the co-operation and assistance of the Catholic clergy and laity.

I am sure you will give him a hearty welcome, and render him every assistance in your power to get a large number of subscribers which alone can make the new paper a success.

✠ JOSEPH SADOE ALEMANY,
ARCHBISHOP OF SAN FRANCISCO.

APOSTOLIC LETTER OF HIS HOLINESS.

CATHOLIC SOCIETIES.

For the subjoined translation of the Apostolic Letter of his Holiness the Pope, read from the pulpit on the 25th of March last, in the Church of Sant Andrea della Valle, at Rome, to a congregation estimated at 10,000 persons at least, we are indebted to that able and truly Catholic journal the Boston Pilot. Our contemporary mentions, by way of introduction, that the Holy Father has just addressed a very important Brief to the Federation of the Catholic Societies of Rome, and that this favor might be duly celebrated, the Federation held a great meeting on the Feast of the Annunciation of the Blessed Virgin, in the Church already named, whereat the Apostolic Letter was delivered to the faithful. No words of ours are needed, we well know, to direct attention to every line of the all-important document, fraught, as it is, with the holy sympathy that, in view of the imprisonment and sufferings of the aged Vicar of Christ in the twenty-seventh year of his ever-memorable Pontificate, steals upon the loyal Catholic heart like dew along the flower.

"Who has not felt the calm so still and deep,
The voiceless thought that would not speak, but weep,
The holy concord and the bright regret,
The glorious sympathy with suns that set?
'Tis not harsh sorrow, but a tenderer woe,
Nameless, but dear to gentle hearts below!"

PIUS IX, POPE.

FOR THE FUTURE MEMORY OF THIS THING.

We cease not to render thanksgivings to God, Father of Our Lord Jesus Christ, Father of mercy and God of all consolation, who deigns, in the midst of so many sorrows and deep tribulations with which We are oppressed, to lighten Our grief by awaking in the breasts of His children the spirit of piety and of prayer, the spirit of charity and of strength, by which they are inspired, so that they may apply the remedies necessary to the evils which this violent war—which the powers of darkness urge against the Catholic Religion—brings in its train. Yes, it is to God alone that we refer this admirable design which raises up the armor of all the faithful throughout the world, and which excites them to give, with a unanimous will, the most brilliant proofs of their faith and of their piety, at the same time as they, by every means in their power, oppose themselves as an indestructible barrier to the torrent of iniquity. Besides, they let no occasion pass by of watching to maintain the integrity of the faith, and that the faithful people should increase in the knowledge of God and should produce fruits in all kinds of good works, so that, sustained more and more by the powerful help of celestial grace, they may be strengthened more and more in the horror of the perverse doctrines which the enemies of the Church spread abroad. It is to God, again, that We refer the foundations of those very useful societies which are founded, some for one end, some for another, and which, like to troops ranged in battle, in this great necessity of the Church, fight the battles of the Lord, apply themselves with all their force to repulse and to ruin the efforts of evil by bringing to light the dark designs of impiety, and thus they combat the very person of the devil, whom all these unhappy ones obey.

Already, by Our letters, We have several times highly recommended all these works, by pointing out how laudable they were in themselves, and very appropriate for these calamitous times. Several times, also, We have enriched these societies with spiritual graces and indulgences, in order that, in the midst of this lamentable overturning, they should more and more excite their zeal in view of Catholicity and for the eternal salvation of souls. To-day, We specially renew these recommendations and these favors for the societies established in this city, and which are the most admirable witnesses of the piety of the Roman people, of their faith, and of their constant respect for this Apostolic See. Already, before that the great City of Rome, See of the Blessed Peter and Capital of the whole Catholic universe, had been reduced by the force of sacrilegious arms and by villainous maneuvers, to the unfortunate and lamentable condition in which We are, societies had been instituted and founded against the snares and machinations of impious men, and among the number were the Pious Society for preserving from the Reading of Bad Books and Bad Journals, the Roman Society of Catholic Youth, called the Circle of Saint Peter. After the taking of Rome, when We are reduced under the domination of an inimical power, and that we see the impure sink of impiety and perversity overflow, then the piety of the inhabitants of Rome began to be much more resplendent. So that, not only did the said societies take a new impulse, but they founded new ones, much more extensive, either to propagate Catholic interests or to propagate the practice of good works. Thus, again, were founded these very laudable societies: the Pious Union of Catholic Ladies, the society of Veterans of the battles fought in defense of the Holy See, the Association for continual peace, the Artistic and Labor society of reciprocal charity, the Association of Saint Charles for the diffusion of a pure press, and the Pious Union of ladies for the protection of poor servants. All these societies, with a great ardor and a holy emulation, labor for the good of Catholicity, and have already produced abundant fruits.

We can not help also felicitating Ourselves very deeply, with all these pious societies, which, cordially accepting the proposition of the society for the promotion of good works, have contracted a close alliance between themselves, in such a way that, united in the same spirit by the vow of peace and charity, and, nevertheless, each considering its own proper end, they all concur, with common accord, and with all their united strength, to maintain the rights of the Church, and to defend its liberties. Bound more closely by this tie, and like to the first Christians, who had only one heart and one soul, they are more valiant to combat, terrible as an army in battle array, the desperate efforts of the enemy. Likewise, on account of the great utility that may be predicted, for the faithful and for the whole Church, by this union of forces in the midst of so great an overturning of things, We hope, in the Lord, that all other societies, wherever instituted, in these unhappy times, and above all in Italy, in the design of preventing and overturning, according to their means, the iniquity of this perverse age, either by means of assiduous prayers and a good Christian education for youth, or by writings, or by any other mode, and all other good works, We hope that all these societies will march together in concord of mind and in union of forces, and that they will be united in one same alliance with the Roman societies to fight the good fight of the Lord.

Finally, by this letter, We earnestly exhort and pray all these pious societies, those who have already entered into the alliance as well as those which will join themselves thereto, and, in a word, all the faithful, We exhort them and pray them to have their eyes constantly fixed upon this work of the Holy See, the only pharos of salvation, to be submitted to its infallible Teaching, and to accord their submission and their respect to the Bishops who are in grace and communion with this same Apostolic See. Let them not seek their own advantages, but those of Jesus Christ, for they should attach themselves to one thing; that is, with an ardent zeal, and an energetic will, to take the best means in order that the one faith, which has conquered the world, should be preserved entire and inviolable, in order that the darkness of error may be dissipated, that the audacity of the wicked, who combat against Jesus Christ, may be beaten down, and that, finally, the Catholic Church may enjoy its full triumph.

Hold, as assured, that these societies, thus firmly united by the bonds of charity and of piety, will fully accomplish this task. Hope, no less firmly, that the Lord God may be moved by the vows, the fears, the fastings, the alms and the prayers of His children, and that He may change His wrath into mercy, so that the impious may be forced to confess that the faithful have God for protector, and that consequently they are inviolable.

Given at Rome, near Saint Peters, under the ring of the Fisherman, the 23d of February of the year 1872, and of Our Pontificate the twenty-seventh.

N. CARD. PARACIANI CLARELLI.

THE MONTH OF MARY.

AVE REGINA CÆLORUM!

The readers of THE GUARDIAN hardly need to be reminded that the month of May is consecrated, in a special manner, to the honor of the Mother of God. This most excellent devotion originated

in Italy; and, in the language of his Grace the Archbishop of St. Louis, the month of May was selected in preference to any other, from a wish to change a season of dissipation and amusement into one of instruction and devotion. From Italy, according to the same venerable authority, it passed into France and other countries of Europe, where it has been found productive of the most beneficial results. In this country, we rejoice to say, the devotion has—like roses whose bloom can never fade and whose fragrance is a joy forever—been cultivated by the loving children of Mary, "who eagerly profit by this opportunity of testifying their love and gratitude to the Holy Mother of God," and of trying to imitate "the virtues which would assimilate them to this perfect model of Christians." The same feeling, we glean from M. Menghi d'Arville's *Annuaire de Marie*, which leads the servants of Mary to consecrate to her a day in each week, and to honor her thrice a day, also inspired them with the thought of consecrating to her a whole month, and that, too, the fairest and most lovely of the year. The annexed passages are from the same work:

Pope Pius VII, being informed of the signal graces and favors which God granted to those who practiced the devotion of the Month of Mary, accorded, by a Brief of March 21st, 1815, to all the faithful who, in private or in public, during the month of May, shall honor the most holy Virgin by devotions, prayers, and other acts of virtue, for each day in the month, an indulgence of three hundred days, and once in the month a plenary indulgence on the day when, having confessed and communicated, they shall pray for the necessities of the Church and the intentions of his Holiness. These indulgences are applicable to the souls in Purgatory.

The practice of the Month of Mary is so pleasing to God, that wherever it is observed we see souls converted to grace, piety blooming anew, and the faith sensibly revived, attest each year the power of her whom no one ever invoked in vain.

Among those who have offered the sweetest flowers of May at the shrine of our Blessed Lady, may be mentioned, with deserved honor, Father Joseph Mazzolari, of the Society of Jesus, who is regarded as the founder of the devotion, and the holy Canon of Ferrara, Father Alfonso Muzzarelli. Nor should we omit the name of Father de Gallifet, of the Society of Jesus, who, in France, has, in honor of Mary, strung, with pious hand, beads of love on golden thread wrought in Italy, that blaze like rubies in the sun.

Approved devotional works of great merit, appropriate to the Month of Mary, may be obtained at Mr. Flood's book-store, Market Street.

LIBERAL SLANDER.

The *Alta*, after a fashion that assuredly does little honor to American liberality, in the true meaning of the word—as distinguished from the false, insincere Liberalism of the day, in Europe—exhumes, in its impression of the 29th ult., an infamous falsehood, long since consigned, by intelligent men, to the tomb of all the Capulets in the ancient city of Verona. Says the *Alta*:

It is certain, however, that prior to Victor Emmanuel's accession to the throne of Italy, ignorance among the low, and even some of the middle classes, was extreme. It is likewise a matter of fact that common schools have wonderfully multiplied under Victor Emmanuel's regime, at a great expense to the Government, that has now the satisfaction of seeing the scars of ignorance fast disappearing from the face of young and fair Italy. Had Victor Emmanuel done no more than this for the regeneration of Italy, all lovers of truth, right, justice and civilization should accord him unqualified praise. But he has done more than blotting out ignorance. He has bent all his energies to the difficult work of raising the low classes of the people from the most wretched poverty that has ever cursed humanity; and yet he is constantly traduced by some.

Now, what are the facts? Monsignor Nardi, a dignitary of Rome, honorably known in literary circles in England as the friend and associate of the late Cardinal Wiseman, Archbishop of Westminster, and recognized as an authority entitled to high consideration by so distinguished a Liberal as ex-Premier Lord Russell, has put it upon record in *La Voce della Verità*, a periodical of world-wide reputation, that, in 1868—a period prior, it will be recollected, to the usurpation of the head of the House of Savoy, in the States of the Church—the population of Rome numbered 217,378, and of that, 25,917 attended schools—where instruction, by the way, was given gratuitously, for the most part. Monsignor Nardi adds, that he had visited many schools throughout Europe, and he states that in no other of the great cities of the Continent was there more taught than in Pontifical Rome, or were scholars so many. The ugly fact remains that, since the Piedmontese invasion, scholastic property has been confiscated, and pecuniary aid formerly given by the State has, in many instances, been withdrawn. In view of the hideous abominations that, under the sub-Alpine dominion, mark the Rome of to-day, and an account of which, by a special correspondent of the *London Tablet*, appeared on the third page of the last number of THE GUARDIAN, we quite fail, we confess, to discern any signs of that "regeneration of Italy" whereof our contemporary, from its wonted moral altitude, speaks so sanguinely. Of course, from the *Alta's* lofty stand-point, everything under the shadow of

the Alps is lovely, and the goose hangs high. And with our contemporary, whose contempt for facts, we regret to say, is immense, as with other Dead Sea apes, chattering about things of which they know nothing, it is dense ignorance and rabid fanaticism, not less than distance, that lend enchantment to the view of "fair and young Italy" under the present dispensation in that unfortunate country.

THE NECESSITY OF CATHOLIC UNION.

Simultaneously with the development of anti-Catholic intolerance in Europe there are indications of a revival in this country of the fell spirit of sectarian animosity that characterized the Know-nothing crusade some years ago. It was only the other day that the New York *Tribune*, in a spirit that redounds to the generous feeling of that representative American journal, called attention to certain signs that seem to foreshadow what marvellously resembles a vindictive persecution of the Catholic Church in the United States. To meet the coming storm, whose thunder is already heard in that *Jupiter Tonnans* of the American press, the New York *Times*, it behooves Catholics in this country to unite, as they have already done in Europe.

What Catholic Union can achieve, even in lands less fortunate than the United States, has been signally manifested in Italy. In that country, suffering from the worst evils of a bad government, and ruled with a rod of iron, in the hands of unblushing atheists and materialists, the Society for Catholic Interests, like the Gesellens-Verein in Germany, has, in spite of all the difficulties placed in its way, already made wonderful progress. The members of the Association for the protection of Catholic Interests, whose head-quarters are in the Eternal City, confine their operations to the Italian Peninsula, and have already established branches of the Catholic Union in cities under Piedmontese rule, like Venice, Palermo, Sienna, Viterbo, Cagliari, Pescara and Terracina.

Among the members who compose the Italian Association are men of all classes—Cardinals, Princes, nobles, merchants and workmen. Thirty committees are charged with superintending the work of the Association in each parish at Rome. There are also four "Sections," each controlled by a committee, named respectively the Section for "Assistance," "Schools," "Workmen," and "Youth." Under the head of "Schools," we learn, on the authority of the London *Crusader*—quoting, as it appears to us, *La Voce della Verità*, the organ of the Association—an immense amount of work has been already accomplished. We read in the *Crusader*:

The Italian Government having seized all the old schools, and filled them with teachers who instruct the pupils in secular education alone, or worse, try to infuse atheistical ideas into their minds—it becomes necessary to open new schools in which the Catholic faith could be taught as before. The Society for Catholic Interests has undertaken the whole of this work, and has organized schools in every parish. It will give some idea of the magnitude of this work when we inform our readers that 2,000 infants are taught in the schools of this Society. We regret that we have not the total number of those who are under instruction.

Under the third heading, the committee appointed for this section has endeavored to prevent the principles of Italianism from spreading among the working classes, by organizing courses of sermons, opening reading-rooms, and, more than all, by mixing with the workmen themselves. A most cordial spirit exists between the Roman nobility and the middle and lower class of Rome. It is surprising what a difference there has been of late in this respect.

Much attention has been given to the young men just growing up, and the committee charged with the work under this fourth head has been most active in keeping the rising generation faithful to the Sovereign Pontiff. It is impossible to enumerate here the Novenas, Triduos, and the pilgrimages which have been arranged for this end.

At New Orleans, the organization known as the Catholic Militant Union of the Cross bids fair to prove as successful as that of the Italian Association. The Union of the Cross, has, we have reason to believe, been organized at the immediate suggestion of His Grace the Most Rev. Archbishop Perche, the oldest and most distinguished Catholic Editor in the United States. It is fitting that the founder of the ablest Catholic journal in this country—the *Propagateur Catholique*—should initiate, at an epoch like the present, an enterprise so grand in its aims as that of the Catholic Militant Union. Under such auspices, with the blessing of God and the gracious intercession of our Blessed Lady, the movement, in spite of the powers of Hell, will prove, in the coming conflict, the Christian *erikos polemoio*, against which the assailants of our holy religion will fret and fume in vain.

THE REVOLUTION IN SPAIN.

In Spain, the civil conflict still rages. According to the latest telegraphic intelligence from Bayonne, the prospects of the Carlist cause are promising. Numerous encounters between the Savoyard mercenaries and the loyal adherents of Don Carlos are reported. Catalonia, by all odds the foremost province of all Spain, has been declared in a state of siege. In spite of the reign of terror established by the Liberal dynasty of Savoy, the Revolution is spreading, like a prairie on fire, throughout the Peninsula. Cable operators, whose sympathies, like those

of the *Alta*, are manifestly "Liberal," are forced to acknowledge that the situation in Spain is most serious, and that there is a vast increase of Carlist bands. Already, fifteen thousand adherents of the national Catholic cause are in open insurrection. The Savoyard administration at Madrid, it is reported, refuses to furnish the press information relative to the popular movement. As if to "make confusion worse confounded," the double-dyed traitor, Serrano, has been declared Generalissimo of the Savoyard *condottieri*—a strange appointment, surely, in view of the fact that Captains of acknowledged ability, like Jose and Manuel Concha, are at the Spanish capital, eager to place their services at the disposal of the terrorists. Espartero, Duke de la Victoria, and ex-Regent of the kingdom, is, of course, too old and decrepit to be of any use to his Ayacucho allies in the ranks of treason. With captains like the late Leopold O'Donnell, Duke de Tetuan, and Narvaez—both of whom, though opposed to the Carlist cause, would have spurned Savoyard blandishments—the adherents of the cause of order and religion would make short work of the wretched *partisan* imported by Prim. The want, indeed, of a leader of commanding genius in the Carlist camp is to be deplored at the existing crisis in the affairs of Spain. The intelligence that Don Carlos has crossed the frontier and is now at the head of a large army is confirmed by the latest telegrams. In his proclamation, the King (*de jure*) "thanks God that he is once more permitted to kiss the sacred soil of his country, and be again among Spaniards." The iron miners in the Basque Provinces have, we learn, joined his standard, amid great popular enthusiasm. The brutal threat of the Savoyard administration, that Don Carlos would be shot upon the spot if captured in arms, is worthy of the Mexican Liberals, whose hands are red with the blood of Maximilian. At Madrid, the energy of the wife of Don Amadeo—a near relative of Monsignor de Merode—like the courage of the ex-Emperor of the French in the agony of Caesarism at Paris, alone redeems the infamy of the Savoyard court.

The news contained in the cable despatch of April 30th, that the Carlists have been defeated in Navarre, may, we think, be received with considerable suspicion. With flash operators in telegraphy, as with certain flash publicists in our midst, who, in their towering altitude, aspire to the very heights of anti-Catholic sensationalism, the wish is, in most cases, father to the thought. Canards that ape the soaring flight of eagles should be hit on the wing.

Reviews.

LITTLE CATECHISM OF POPULAR DEVOTIONS.—No. 1. DEVOTION OF THE SCAPULAR. San Francisco: Cosmopolitan Printing Company, 505 Clay Street.

The author of the excellent *libretto* before us, a learned and pious Father of the Society of Jesus, thus states the object aimed at in the publication of the first number of *The Little Catechism of Popular Devotions*:

The want of a little book, exclusively intended to explain popular devotions to the people, is still felt among the humbler classes in this country. Larger works seldom find their way to the poor dwelling of the artisan or laborer; and the few that are admitted, are looked upon as guests rather than as friends. With a view to supply, at least in part, this want, *The Little Catechism of Popular Devotions* sends forth its first number, on the *Devotion of the Scapular*. If the messenger is kindly received, some of its companions will soon follow.

The *Little Catechism* gives most valuable instruction on Scapulars, the Scapulars of the B. V. Mary, Indulgences and their conditions, with an Appendix containing admirably written notices of the Origin and Indulgences of the Five Scapulars. At this season, especially, the little book will be welcomed as a friend in every Catholic household. Its price (ten cents) is so small as to bring it within the reach of all the children of Mary in California.

THE DEVIL: DOES HE EXIST? AND WHAT DOES HE DO? New York: D. & J. Sadlier & Co.

This work, by Father Delaporte, of the Society of Mercy, appeared, some years ago, in France, where its popularity was very great. Although written by a Doctor of Theology and Professor of Dogma in the Faculty of Bordeaux, and published with the approbation of so eminent a prelate as Mgr. de Segur, Bishop of St. Denis, the work, it must be confessed, is inferior to the *Jew of Verona*, by Father Bresciani, of the Society of Jesus. In the masterpiece of the great Italian Jesuit, which furnishes an antidote to the poison of writers like the author of *Le Juif Errant*, the portraiture of the Demons upon earth reminds one, at times, of the terrible power of Michael Angelo himself. Although lacking the literary skill and *vis vivida* of Father Bresciani's startling revelations, the annexed *cento* which we take from the twentieth chapter of Father Delaporte's limning of Satanic *royens de guerre*, will amply repay perusal:

IS THE DEVIL THE HEAD OF SECRET SOCIETIES?

Scathing question! For many ages there have been underground associations, whose members, clandestinely combined, bound by oaths, submissive to an occult direction, have been, on various occasions, excommunicated by Sovereign Pontiffs. (Constitutions of Clement XII, Benedict XIV, Pius VII.) It is entirely useless to demonstrate the Satanic nature of these societies to those who are ever so little acquainted with them; but it is very necessary to open the eyes of honest people who have become their dupes, or are in danger of becoming so.

"Our final end," wrote one of the high dignitaries of that gloomy empire, in 1819, "our final end is that of Voltaire and the French Revolution, the annihilation of Catholicity, and even of the Christian idea, forever." This, then, is their object. Another will give a sketch of the proceedings: "It is decided in our councils that we want no more Christians. Let us make no martyrs, but

make vice popular amongst the masses. Let them breathe it through the five senses. Make hearts vicious, and you will have no more Catholics!" If that be not diabolical language, what is?

Satan and his imps have a plan, the existence of which it is not hard to discover, nor its development to follow: to break up the society of which the Man-God is the Head, and to substitute for it a society governed by the Prince of Darkness. This mystery of iniquity is partially accomplished; the Catholic Church is not crumbling away, and will not crumble away; but the infernal church is being formed and disciplined. It has hatred for its bond. It gives the first posts to those who most hate Jesus Christ and His mystical body; it swells its ranks from the indifferent themselves, because he who is not for Jesus Christ is against him. Men who would neither kill, nor rob; alas! men who go to Mass, and who, in spite of the repeated anathema of the Holy See, approach the Holy Table, will declare to us, upon their honor, that they belong to a secret society—Freemasonry, for instance—and that there all religious opinions are respected, not excepting their own. Capital! The Devil is an experienced diplomatist. He asks of each only what he can get. He will not waylay the first comer at the street-corner with a dagger or a murderous shell; he will not set a hot-headed, but honest, writer to wage a daily war of calumny on the Church. Each one has his own degree of degradation or impudence. This one shall be an assassin; that other a calumniator; a third, an honest man duped, will serve, by clubbing with others, to hire the assassin and the calumniator, and, by his reputation for probity, give the association an appearance of honesty. But, in fine, every secret society (the secret agreement of an oppressed people to drive out an oppressive conqueror is not a secret society) is stamped with the seal of Satan.

1. *The oath taken therein is Satanic.* Man may, and should, obey the orders of superiors who, in families, in the State, in the Church, are the depositaries of God's authority; he has no right to divest himself of his liberty in favor of a mere human power, to become the perpetual slave of unknown chiefs, who may require of him indefinite acts—perhaps, even directly criminal—and consign him to the dagger if he refuse. That oath is radically null, for man can not validly bind himself to what is immoral. But it is always a great crime to sign that compact of slavery, incorporating the signer with the gloomy cohorts whose chief is first rebel.

2. *Affiliation to those secret societies is an evident revolt against regular social order;* the members of that underground empire uniting together only to substitute here below, by stratagem or by violence, for providential order that devised by their chief.

3. *The right of life and death adjudged in those societies (and from time to time exercised) is a usurpation of the right of God,* communicated only to His lieutenants, that is to say, the visible conductors of nations; hence, it follows that those who accept that savage right do thereby virtually become assassins.

Unknown brethren, who read these pages, in the name of your dignity as Christians and as men, fly these secret societies. The most peaceable of them, Freemasonry, has, even in our own day, driven from Portugal the Daughters of Charity; formed, in Belgium, associations for the extirpation of Christian habits; and, in France, testified in a striking manner its hatred for the temporal sovereignty of the Holy See, now the essential condition of the independence of the Church; what must be thought of the others? Some writers state that, in the inner circles of some, Satan has been, and still is, directly and personally adored. It is very natural that the occult sciences should be practised in the darkness of occult societies; what is certain, from all that has transpired of their machinations and the solemn decisions of the Church, is, that they are the instruments of the infernal powers in their struggle against Christ and His faithful people; that they are the *synagogue of Satan*, the earthly army of anti-Christianity—hateful, hypocritical, murderous. The secret societies are the central focus of revolution, and "Revolution" (said Pius IX, in his Encyclical of December 8th, 1853) is inspired by Satan himself. Its object is to destroy, from top to bottom, the edifice of Christianity, and to reconstruct, on its ruins, the social order of Paganism. Paganism is the public reign of the evil spirits substituted for that of God.

The translation, we should mention, is from the Sixth French Edition, revised and corrected by the author. For sale by Michael Flood, 685 Market Street.

THE OVERLAND MONTHLY FOR MAY, 1872, San Francisco: John H. Carmany & Co., Publishers, 409 Washington Street.

This number of the *Overland* fully sustains the well-established reputation of California's standard monthly periodical.

"Wine-making in California," we can safely commend as a full-bodied article, of good flavor and of exquisite bouquet. The writer, while eager for the honor of our native vineyards, disclaims the intention of reflecting injuriously upon the famous wines of any one of the European countries. He fails, strangely enough, in his gleanings, to note the fact that the French, in Spain, under Soult, Ney and Murat, thoroughly appreciated, in common with their English antagonists, commanded by the Irish Duke of Wellington, the golden glory of *Xerez de la Frontera*, and the ruby joy of *Valdepenas*, just as the legions of Count von Moltke, during the recent invasion of France, did full justice to the sparkling produce known throughout the world as *Clicquot*, and the abounding blood of the Burgundian grape. The following affords a fair taste of the writer's quality:

The reputation of a fine wine—no matter in what country it be produced—is always safely guarded by the true wine-lover: he sees no nationality in a fine wine—our country may be honored in its production, but its reputation belongs to the world at large. Our remarks were aimed solely at those compound liquids sent to us, literally, as ballast for ships, and called claret—an honest name to cover an imposture. To the trade they are known as *Vin de cargaison*; and this, in the French language, conveys a grim, sarcastic double meaning, that is not easily translated. An analysis of the wines would probably better show the meaning than any translation. And still, we have had persons compare our pure wines with these imported fabrications; but their number has wonderfully decreased during the last few years, and they can no longer remain ignorant of the changes that have taken place, by our steady advance and constant improvement in quality. The Sauternes have been driven out of the market; then the German wines, and, in a few years, the

importation to our State of *Vin de cargaison* will have become a thing of the past. No foreign wines will then be imported here, except those fine and truly grand wines, which can maintain the high position they have gained.

We have endeavored to lay before the reader the true value, actual merit, and real qualities of our wines, without the slightest exaggeration. We have claimed that they were the pure, fermented juice of the grape; were possessed of an inviting taste and pleasant bouquet; and beyond all these, that they have keeping and shipping qualities unsurpassed by any other wines in the world. Without yet having made a wine to be placed in the foremost rank of the grand wines of the world, we still claim that if each gallon of our production were rated, and the same course pursued with the entire crop of any other wine-producing country, that ours would out-rank the other. But we do not intend to stop there. It has taken ages to discover and make known to the world the qualities of those grand wines produced from hardly more than a dozen vineyards, and we have not yet placed the name of a vineyard among the select few; but we will, and the day draws nigh. Every season brings us better wines, the product of some newly-discovered locality, planted with choicer varieties of the grape, and entirely different from any thing previously produced. And thus the circle will continue to narrow until California will proudly place the name of that future-discovered vineyard among those of the choicest of the earth.

The other articles that constitute this month's *Overland*, are on the whole, of more varied interest than the heavy, didactic effusions which ordinarily make up the *Atlantic Monthly*. To Catholic readers we especially commend the paper entitled "Chinese Interiors," written, if we mistake not, by Lady Avonmore, a victim, in her own person, of the iniquity of British laws and the injustice of aristocratic tribunals.

THE UNIVERSITY COLLEGE MONTHLY for May, and the current numbers of the *Pacific Journal of Health* and *Heald's College Journal* are to hand. The contents of the publications in question are of live and varied interest, and their typographical appearance reflects much credit upon the taste and enterprise of Messrs. Crocker & Co., who may be styled, with truth, the star printers of the Golden City.

SOMEbody has said that the color of red in paintings of the Venetian school of art is like the sound of a trumpet. Among newspapers, *Green's Land Paper*, true to its well-established title and specialty in journalism, is what a pleasant, emerald-like pasture, marked out in lots, is to the eye—rich and charming music. Apart from its other merits, Mr. Green's journal is admirably printed—another gem of typography; well set in the coronet of Messrs. Crocker & Co.

TRAITS OF POPE PIUS IX.

During the insurrection of 1831-32, Mgr. Mastai, then Archbishop of Spoleto, succeeded in sparing his flock the horrors of civil war. However, a band of insurgents, conquered and pursued by the Austrians, presented themselves at the gates of Spoleto, demanding food and shelter. The Archbishop left the city and sought audience of the Austrian general to entreat him to arrest his pursuit of the fugitives, promising himself to induce them to lay down their arms. He obtained their pardon, and returning to his Episcopal city, he pointed out to these wretched rebels against their Pontiff and their King the enormity of the crime they were committing. He disarmed them by his words, and protected them against their own passions as well as from the wrath of the Austrian General. But the insurgents had accomplices in the city, and the latter were quickly tracked by the police; the agent who had drawn up the list of culprits, inflated by his success, showed it to the Archbishop, awaiting his felicitations: "My good man," said the Prelate, "you understand neither your calling nor mine. When the wolf intends to devour the sheep, he does not forewarn the shepherd." And the astonished police officer beheld his list the prey of the flames.

Mgr. Mastai was transferred to Imola in 1832, and proclaimed Cardinal by Gregory XVI, in the Consistory of December 14, 1840. He had so exhausted his pecuniary resources in the administration of the Hospital of St. Michael that when named Archbishop of Spoleto, he had no money to pay for his Bulls, and was forced to sell his small patrimonial inheritance to obtain the necessary funds. At Imola he was so prodigal of his charities that he frequently gave away the last cent he possessed. But not even under these circumstances did he dismiss the poor empty-handed.

One day, whereon charity had thus completely beggared him, and a poor woman had come to him asking alms, he looked around, and perceived a silver spoon and fork upon his table. "Take this," he said to her, "and pawn them at the *Monte di Pietà*; I will redeem them when I can." The domestic, remarking the disappearance of the articles, sought for them, but not finding them, came to inform the Cardinal that he had been robbed—that the thief must be in the house—and that he must be discovered. The Cardinal smilingly reassured him, and the servant, habituated to similar ruses of charity, understood that the missing articles had passed into the hands of the poor.

Another time, the Cardinal received the visit of an inhabitant of Imola who, importuned by a creditor, and totally unable to meet his debt, saw no

hope but in the charity of his Bishop. The purse of the latter was as empty as that of his visitor. But that was no argument against assisting him in his dilemma: "What sum do you require?" "Forty scudi, (\$43) Your Eminence." "My poor friend, I have not a bajocco (penny). But take these silver candlesticks, and sell them; they will certainly fetch the amount you need." The Cardinal well knew that in giving away his candlesticks, he would incur the wrath of his steward; but he was hardened long since against such reproaches. Meanwhile the jeweller, to whom the candlesticks were offered for sale, recognizing the arms of the Cardinal, detained the seller, whom he mistook for a thief, and hurried to the Episcopal palace: "Your Eminence has been robbed." "No." "They have just brought me some silver candlesticks belonging to you." "Thanks for your interest, my friend; but those candlesticks no longer belong to me, and you are quite free to purchase them if they suit you, and if the owner wish to sell them. Be quite at ease; nothing has been stolen from me." Returning to his store the jeweller soon drew from the seller the precious secret. He gave him the forty scudi, and hastened back with the candlesticks, to the Cardinal. "I know the whole story, your Eminence. Here are your candlesticks. He to whom you gave them has the forty scudi he requires, and you can return them to me when you may have it in your power so to do."

Gregory XVI died June 1st, 1846. When Cardinal Mastai-Ferretti, repairing to Rome for the Conclave, was passing through Fossombrone, (an Episcopal city of the delegation of Urbino and Pesaro) the carriage, halting for a moment, was quickly surrounded by the Italian people, ever eager to gaze upon the princes of the Church, and more than usually attracted by the Roman purple, at a time when all were wondering which Pope was to succeed Gregory XVI. Whilst the crowd were watching with indiscreet curiosity that Cardinal who in a few days was to concur by his vote in giving a Head to the Church and a King to the Pontifical States, and those simple hearts, won by the gentleness and majesty imprinted upon the features of the Cardinal, were possibly wishing that he himself might become Pope, a white dove flew down and alighted upon the carriage. The crowd hailed that presage and shouted: "Evviva! Evviva! behold the Pope!" They sought to frighten the dove to cause it to depart, but it remained. They drove it off with a stick, but it returned and again alighted upon the carriage. The people remembering that already that sign of the dove had preceded the election of a Pope or of a Bishop, shouted still louder: "Evviva! behold the Pope!" and the Cardinal pursued his journey humbly, imploring God to spare him so overwhelming a burden. — *Alex de Saint-Allin*.

VISIT OF THE REV. JAMES MOTTER TO EUROPE.—The Rev. James Motter, D. D., of Stockton, will leave in a few days on a visit to his old home, Trent, in the Tyrol. Father Motter was educated in the College of the Propaganda, Rome, and came to this diocese in 1855, where he has labored with great zeal and efficiency ever since. His first appointment was as Pastor of the Germans at the Cathedral, in 1856; afterward, for several years, he had pastoral charge of the different congregations in Calaveras County. Then he was appointed Secretary to his Grace the Archbishop, from which position he was appointed pastor of San Mateo, and, finally, for the past nine years, he has been pastor of Stockton, where, under his direction, one of the finest churches in this State has recently been completed, creditable alike both to pastor and people. He has also been a member of the Archiepiscopal Council during the past ten years. Father Motter's modest, unassuming manners, his devotion to the duties of his sacred ministry, and his kindness and courtesy to all with whom he came in contact, have won for him hosts of friends in California, who heartily wish him God-speed, and who will pray earnestly for his speedy and safe return.

RELIGIOUS RECEPTION AT PHILADELPHIA.—On Tuesday morning, 16th inst., a religious reception took place at the Convent of the Sisters of the Third Order of St. Frances Assisium, 501 Reed Street. The recipients were invested by Rt. Rev. Bishop Wood, assisted by Rev. A. J. McConomy, Rev. J. Gerdemann, Rev. A. M. Grundtner and Rev. H. A. Depmann. High Mass was celebrated by Father Grundtner.

TO EAT and drink and sleep; to be exposed to the darkness and light; to pace around in the mill of habit, and turn the wheel of wealth; to make reason our book-keeper, and turn our thoughts into an implement of trade—this is not life.

A PERSON never appears so ridiculous by the qualities he has, as by those he affects to have. He gains more by being contented to be seen as he is, than by attempting to appear what he is not.

Spirit of the Press.

ENGLAND'S COMING FALL — RUSSIA'S DEFIANCE.

There has recently come from the East a piece of news which, in whatever way we consider it, must be acknowledged to possess much more than a passing interest for Englishmen. Two decades of years have not rolled away since the allied armies of England and France were entrenched around the formidable fortress which the ambition of the Czars had erected as the gathering-place and rallying-point of a fresh endeavor toward the accomplishment of the will of Peter the Great. Sebastopol was taken as the result of that alliance, but not without a vast expenditure of precious treasure and still more precious lives. Alma, Inkerman, Balaklava, are words that will excite proud joy and proud sorrow in the breast of a generation which, if it has seen more stupendous conflicts, more desolating carnage-fields, has never been witness to fights more gallantly won. It was for no common object that Englishmen believed they had undertaken the Crimean War. The demolition of the naval fortress of Sebastopol, the neutralization of the Black Sea, were regarded as absolutely indispensable to the maintenance, not only of English interests in the East, but of the balance of power throughout the whole of the Old World. The Euxine converted into a Russian lake, the fleets of Russia provided with a vast retreat from which they might sally at the chosen moment with no more powerful opponent than the feeble Turk; the mouths of the Danube and the waters of the Bosphorus within the easy swoop of the naval and, as a consequence, the military forces of the Czar; all this was a picture which was sufficient to fill with the profoundest alarm the public mind of this country but a few years ago. Are we to attribute it to an increase of equanimity or a diminution of prudence, if something very like an approaching realization of the old bugbears seems to arouse but little of the old apprehensions?

It is no less respectable an authority than the *Moscow Gazette*, the leading organ of the Russian Slavists and Annexationists, which informs us of the resolution of the Cabinet of St. Petersburg to restore those fortifications which English and French cannon had so much labor in knocking down, and which the statesmen who made the Treaty of Paris doubtless expected that it would keep down. Toward the end of last month, we are told, a special meeting of ministers and other functionaries of the Empire was held under the Presidency of the Grand-Duke Constantine, in order to examine the plans which had been prepared for their inspection with reference to a proposed re-establishment of the naval importance of the harbors of the Crimea. The result of this examination was that the assembled council decided to adopt the modification by which the existing dock-yard of Nikolaiev was to be increased and strengthened; and at the same time, "a great commercial importance" was to be given to Sebastopol, "without losing sight, however, of the advantages which this port offers for the shelter of an entire fleet." For this purpose it is proposed to establish in Sebastopol the necessary means for arming and equipping vessels of war, "a measure which will necessitate the erection of a dock-yard and of various stores and manufactures." The *Moscow Gazette* proceeds to give details of the manner in which the great commercial importance of Sebastopol is to be cared for, "without losing sight, however, of other objects still more important. It is unnecessary to go into these details, which would, besides, be almost unintelligible without the aid of a map. Let it suffice to say that the spacious harbors and anchorages of Sebastopol are to be pretty evenly divided between the commercial and the war marine; a disposition which, as far as we know, does not materially differ from the arrangements existing previous to 1854. With regard to the kindred subject of fortifications, we are told that the Russian Government have decided to erect chains of earthwork batteries upon the hills which command the harbors and their entrances; not only in the immediate vicinity of Sebastopol, but at such places as Eupatoria, Kamiesch, Balaklava, along the coasts of the Crimea, already famous in the annals of the last war as convenient places of disembarkation, and where similar descents are sought to be prevented for the future.

Within a few years Russia will possess a military force of between three and four millions. Her vast spaces will be no longer separated by the absence of means of communication, but will be united by a strategic net-work of excellent railways. In the Black Sea, as well as in the Baltic, under the walls of Sebastopol as well as of Cronstadt, she will have accumulated fleets and the materials of fleets. Everywhere along her western frontier, citadels and entrenched camps are rising. If, at some near day, she does not endeavor to make those claims heard which she so often attempted to enforce with im-

mensely inferior forces, all we can say is, that Russian policy has strangely altered. Will England be prepared, in either event, not only to applaud Russia's peacefulness, but, in case of need, to check Russia's ambition? What ally are we preparing for ourselves? Will France be compelled to sell her support to the Cabinet of St. Petersburg, or will English statesmanship have previously procured the modification of the conditions which at present threaten to secure the aid of France to almost any disturber of the tranquility of Europe? These are questions which are not to be answered by the most poetic allusions to "silver streaks of sea."—*London Tablet*.

THE CHURCH IN GERMANY AND ITS ENGLISH ASSAILANTS.

Two pamphlets which have appeared in Germany have lately been the subject of comment in the English press. They emanate from opposite camps; and have, of course, been very differently treated. One is Dr. Von Dollinger's lecture on the English Reformation, which furnished the *Times* with a text for an amazing article last week; the other is the brochure of Mgr. Von Ketteler, on the "Centrums-Fraction," which we have already noticed, and which is treated at some length by the Berlin correspondent of the *Standard*. The object of both article and letter is, of course, to defend Prince v. Bismarck's policy in attacking the Catholic Church in Germany; and the method adopted is an attempt to prove, in the one case, that at the time of the Reformation, and now also, the claim of the Church was, and is, a claim to "temporal and political supremacy;" and in the other case, that of the Bishop of Mainz, that the Bishop's professions of loyalty to German interests and German unity must be insincere.

To enter upon a criticism of Dr. von Dollinger's lecture itself would demand more space than our limits permit. His object is, apparently, to show that resistance to Rome may become a common bond of union, on an antiquarian basis, between different bodies of separatists. But the *Times* is of opinion that, though "this hope may be a subject of legitimate interest to theologians, it is not in such speculations that the force of the appeal of the Old Catholics to the people of Germany will lie." It is at this point that the extreme unfairness—it is with difficulty that we refrain from using a stronger word—of this apology for the persecution of the German Church becomes apparent. "If," argues the *Times*, "the struggle simply concerned a spiritual dogma; and if the Roman Catholic clergy could show that, rightly or wrongly, they were simply contending for what they deemed religious truth, neither the Government nor the people need have been greatly concerned." But, by the attitude the Papal authorities have assumed toward the German Empire, all pretense of such purely spiritual aims has been thrown off. We hope that the estimate of the *Cologne Gazette* is a true one, when it speaks of "the gross ignorance of foreign affairs" displayed by our compatriots; otherwise no words would be too strong to stigmatize such a perversion of the truth as is contained in the passage above quoted. We defy the whole world to show one single instance in which any opposition whatever has been manifested by the Church, or by the Court of Rome, against the German Empire or Government, except in remonstrance against acts of interference with the normal government and control over clergy, people and churches, which the constitution of the Catholic Church vests in her regular hierarchy. We assert, more emphatically, that the struggle does concern spirituals alone; and that, so far from the "Papal authorities" having "thrown off all pretense of spiritualism," they are perpetually repeating, and—more than repeating—proving, that their aims are purely spiritual. That the political action of the Catholics and the formation of the Central Fraction in the Reichstag are, in any sense, hostile, either to Prussia or the Empire, is, as Mgr. von Ketteler expresses it, an "intolerably unjust" accusation. "Particularists," he says, "in the sense of animosity against the Empire, there are none in the Central Fraction; they are excluded by the programme of the party, which fully acknowledges the Empire, and declares its readiness for every sacrifice necessary for the creation of a strong central government." And in the debate on the address, the draft proposed by the Centre was even stronger in its expressions of patriotism than the one carried by the majority; the only difference being, that the address of the Centre was one in which everybody might have agreed, while the address of the majority contained expressions to which no Catholic could subscribe; and this, and this only, was the reason why the Centre did not vote for it, although the homage which the address was intended to convey was a homage in which, to use Mgr. von Ketteler's own words, "every drop of blood in German hearts seemed to join in offering." It is evident, from every line in the pamphlet, that if the German Chancellor had

not, in order to gain the support of anti-Catholic and anti-religious elements in Germany, improperly and oppressively interfered in the internal Government of the Catholic Church, there would have been none of that hostile feeling amongst Catholics, which, having himself created it, he now uses as a pretext for his vexatious measures. When we find a writer like Dr. Dollinger repeating the State accusation that St. Pius V. "attempted to remove Queen Elizabeth, by assassination," and reiterating the exploded charge against the Jesuits that they were "deeply implicated" in the gunpowder plot, we have, perhaps, less right to be astonished at the version of history with which his commentator in the columns of the *Times* presents us.

THE ATROCITIES OF BRITISH RULE IN IRELAND.

In the winter of 1797-8, Lord Moira, assisted by numerous persons collected by Grattan, protested with honest indignation, in the House of Lords, against the atrocities practiced in Ireland—the rack, the pitch-cups, the hanging, flogging, strangulations and burning, the imprisonments on mere suspicion, the "free quarters," and the picketing to extort confessions. The soldiers under Lord Carhampton were let loose on the people like savages, and he was astonished to find that the viceroy and the English Government did not fully second his fierce activity. He supposed it to be his mission to crush the conspiracy in the bud; they intended him only to aid in goading the people into a revolt, the suppression of which would give a pretext for the Union. When Carhampton marched through the provinces, his progress resembled that of Hastings from Oude to Benares, as described by Sheridan, "Terror was in his front—rebellion in his rear; for wherever the heel of oppression was raised, trodden misery sprang up, and looked around for vengeance." But it was not only the violence and cruelty perpetrated by Carhampton, and more than countenanced by Lord Clare, that Lord Moira and Grattan were anxious to expose. They held up to public abhorrence "the battalion of testimony" consisting of Government spies—the blackest villains who ever earned the wages of infamy. They were well described by Curran, in his speech on Orr's death, as "Vampires who crawl out of their graves in search of human blood—a number of horrid miscreants who avowed, upon their oaths, that they had come from the very seat of Government—from the Castle, where they had been worked upon by the fear of death and the hopes of compensation, to give evidence against their fellows. Thus the mild and wholesome counsels of this Government are hidden over these catacombs of living death, where the wretch that is buried a man, lies till his heart has time to fester and dissolve, and is then dug up as a witness!"

THE QUEEN OF THE EAST.—The recent destruction of Antioch, by an earthquake, in which fifteen hundred lives were lost, is a singular illustration of the tenacity with which men sometimes cling to perilous positions, apparently in the hope that the disaster which has once occurred will not occur again, and that the latest shock of the earthquake is really the last. Antioch has suffered more than any other city of the earth from these tremendous visitations, and it might have been supposed that their frequent recurrence and terrible devastations would have sufficed to deter the most reckless population from attempting to live there. In A. D. 115, the first of these calamities occurred, and the city was nearly destroyed, with thousands of its inhabitants. A similar catastrophe took place in 458, and another in 526. This last was the most disastrous earthquake on record; nearly a quarter of a million of people having been buried under the ruins of the city. Sixty years later, a fourth great earthquake again ruined the city, and destroyed a large part of its population. Still, in spite of the dreadful occurrences, the people clung to their beautiful and convenient site, until the horrors of fire, siege and famine were added to those of earthquakes, and in the middle ages, the city slowly but steadily declined, until only the shadow of its former greatness remained. It was, however, still of some importance, when, in 1822, a great earthquake again reduced it to ruins. For half a century it seems to have been allowed to rest undisturbed until last month, when it was again overthrown. The loss of life at this time, fortunately, was not so great as on previous occasions, for the whole population only amounted to about six thousand, of whom one-fourth are said to have perished.

MANY lose the opportunity of saying a kind thing by waiting to weigh the matter too long. Our best impulses are too delicate to endure much handling. If you fail to give them expression the moment they rise, they effervesce, evaporate, and are gone. If they do not turn sour, they become flat, losing all life and sparkle by keeping. Speak promptly when you feel kindly.

Wise and Otherwise.

The best season for leap year parties—Spring.
To dispel darkness from about you, make light of your troubles.

Jenks says that a pawnbroker's office must be a *lean* place.

If a man has a great many debts, are they *very much* to his credit?

Jules Michelet will soon publish a work on the "Plague" in ancient times.

The mosquito, as a public singer, draws well, but never gives satisfaction.

Young folks grow most when in love. It increases their sighs wonderfully.

When corn is converted into whisky, it must become the "giddy maze" we hear of.

Why is troy-weight like an unconscientious person?—because it has no scruples.

Spiegelhaagen, the German novelist, is at work upon a history of journalism in Germany.

"What stars never set?" asked the examiner. "Roosters!" was the prompt reply, *sub voce*.

Why is the alphabet like cutting the first tooth?—because it is taught ye (torture) when young.

Louis Kosuth is about to remove to Paris, where he will publish a weekly journal in French and Hungarian.

Oregon housewives are said to define soda to be that "ere stuff which you put in biscuits to make them get up, and hump themselves."

On the 6th and 7th of February, 1855, the navy in Eastern Massachusetts averaged seventeen degreos below zero for a period of twenty-four hours.

Why is a drunkard, hesitating to sign the pledge, like a half-converted Hindu?—because he is in doubt whether to give up the jug or not (Juggernaut).

The world uses 250,000,000 pounds of tea each year, and 718,000,000 pounds of coffee. China furnishes nearly all the tea, and Brazil over one-half of the coffee.

"Why is there no cream on this milk, George?" said an under graduate to his "scent" at Cambridge. "Stay it up, Sir," was the reply. "It sinks to the bottom."

An eminent English physician tells his consumptive patients to keep out-of-doors, and eat plenty of bread and meat: "Monkey-capers in a gymnasium can not cure you."

A farmer, while being run away with by a pair of frightened horses, shouted, "I'll leave my wife \$10,000—no time to make a will." He is still alive, but badly bruised.

When Charles Lamb visited the Lichtfield Cathedral, his guide told him that three men once dined upon the top of the steeple. "They must have been very sharp set," said Lamb.

Said Mr. Cantwell to his clergyman, who had a great disrelish for hypocrisy, "How can I best help to reform the world?" "By beginning with yourself!" was the conclusive reply.

A minister, recently, was condoling with a father who had lost a son by death, when the father replied, "I was uncommon sorry to lose the boy, but there's no use crying overspilled milk."

The people of Florida ought to be happy with their splendid supplies of game and fish, their flowers blooming in the open air in January, and with a State debt of less than a million dollars.

The enterprising individual who is organizing a brass-band of twenty women in Cincinnati says, if they leave half as many airs as they put on, the experiment can not fail of being a success.

The proprietor of a country paper advertises for an editor who can please everybody. Also, for a farmer who can so arrange the paper that everybody's advertisement will head the column.

An Iowa lady concludes an anti-suffrage letter as follows: "You may look at this matter in whatever light you will, but, simmer it down, and it is but a quarrel with the Almighty that we are not all men."

An old lady gave this as her idea of a great man: "A man who is keefer of his clothes, don't drink spirits, kin read the Bible without spelling the words, and eat a cold dinner on wash-day without grumbling."

"Mr. Speaker," said a member of the Jamaica Legislature, discussing a bill for the regulation of the timber trade, "I know these timber merchants to be most egregious rascals—I was in the timber line myself twelve years."

Having learned that somebody is going to build a hotel in Rhode Island ninety-two feet long and sixty feet wide, the *Louisville Courier-Journal* expresses its surprise "that the authorities should permit anybody to put the whole State under one roof in that way."

A pious but uneducated judge closed a sentence with the following touching reproof: "Prisoner at the bar! Nature has endowed you with a good education and respectable family connections, instead of which you go prowling around the country stealing ducks."

The Prince of Wales found rest during his illness by using a hop pillow. At the critical period of the disease, a butcher was kept in the next room with a live lamb. Had the prince's feet shown any signs of chill, the butcher was to kill the lamb and skin it, and the skin, warm and reeking, was to be wrapped around them.

When Harriet Martineau visited America, a number of the wise men and women of the East were assembled to welcome her in a certain house not many miles from Boston. One of these Magi, on approaching the star, was so bewildered by the unlooked-for presentation of her ear-trumpet as the only mode of access, that he horrified himself by the utterance of a most *mal a propos* speech. "Madam," said he, "have you observed how charmingly our birds sing?"

Before beginning and while delivering a speech, M. Thiers drinks Burgundy as openly as Pitt used to drink port. A sip is taken from the red tumbler, then a sip is taken from the white, then, in due historic order, the black-edged handkerchief is made to do its work; finally, when all these little tricks of manner have been gone through with, a somewhat feeble but clear voice speaks out with rapid utterance and beautiful articulation. Soon the voice strengthens, until at times a sentence will ring through the assembly. The gestures grow more animated, and shoot forth like stones from a catapult, and the cheers and approving laughter stop the orator now and then, enabling him to take breath, a new sip of wine, and a fresh rub of the handkerchief.

Educational.**SANTA CLARA COLLEGE,**
Santa Clara, California.

Under the management of the Fathers of the Society of Jesus.

The Santa Clara College was founded in 1851, and in 1855 was incorporated, with the privileges of a University. Diplomas are given in two departments—the Classical and Scientific. The College buildings are large and commodious, while extensive play grounds, with two covered gymnasiums, a swimming pond, etc., afford every facility for healthful exercise.

The College possesses a very complete philosophical apparatus, and valuable collections of Mineralogy and Geology. It has also practical schools of Telegraphy, Photography and Surveying. Assaying of native ores is taught in a thoroughly fitted chemical laboratory.

The scholastic year, which is divided into two sessions of five months each, commences in August, and closes toward the beginning of June.

TERMS.

Payable semi-annually in advance:

Matriculation Fee, to be paid but once \$15.00
Board, Lodging, Tuition, Washing and Mending of Linen, School Stationery, Medical Attendance and Medicines, Baths, Fuel, Light, per year 350.00

Modern Languages, Drawing and Music form extra charges. For Clothing, Books, Pocket-money, and the like, no advance is made by the Institution. For further particulars apply to

REV. A. VARS, S. J., President.

FRANCISCAN COLLEGE,

SANTA BARBARA, CALIFORNIA.

THE FIFTH SESSION OF THIS INSTITUTION, conducted by the Fathers of the Order of St. Francis, will commence on August 16.

The object of this institution is to give a good English, Mathematical, Classical and Philosophical Education at the lowest possible cost—a want long felt in California—and thereby bring its advantages within the reach of all.

TERMS:

Entrance Fee, to be paid but once \$15.00
Tuition, Board and Washing, per session of ten and a half months, 150.00

Music, French and German form extra charges. Those who spend their vacation at the College will be charged \$30.

Payments must be made semi-annually in advance.

Parents will pay for medical attendance, and supply toilet articles, etc.

Money will not be advanced by the College; for the purchase of necessary articles, a sufficient sum must be deposited.

For further particulars, apply to

REV. J. J. O'KEEFE, O. S. F.

DAY SCHOOLS

FOR

BOYS AND GIRLS.

THE SISTERS OF MERCY have just completed a commodious School Building on First Street, near Bryant, where girls will be taught the various branches of an English education.

A Boys' School is being prepared on Kincon Place, and will be placed in charge of competent teachers.

Both Schools will be opened on the 12th of June, 1871.

SISTER MARY B. RUSSELL,
Superior of Sisters of Mercy.

ST. JOSEPH'S COLLEGE,

Rohnerville, Humboldt County,
California

CONDUCTED BY THE PRIESTS OF THE
CONGREGATION OF THE MOST
PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A picturesque elevation at the confluence of Van Duzee and Red rivers, and near the town of Rohnerville. It is accessible from the chief towns in the vicinity by daily stages, and from other parts of the State by vessels and steamers, via San Francisco and Eureka.

The course of studies is classical, scientific and commercial. Splendid apparatus has been secured for teaching the natural sciences.

TERMS PER SCHOLASTIC YEAR.

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mending, 225.00
Entrance fee, to be paid only once, 10.00
Vacation at College, 40.00

DAY PUPILS.

Senior Class, 60.00
Junior Class, 40.00

Music, vocal and instrumental, drawing, and modern languages will form extra charges. The two sessions of the scholastic year commence, respectively, on the 15th of August and the 15th of January.

All communications regarding the College to be addressed to the Secretary, REV. F. ANTHONY.

Very Rev. P. HENNEBERY,
Superior.

Educational.**SAINT MARY'S COLLEGE,**
SAN FRANCISCO, CALIFORNIA.

Conducted by the Christian Brothers,
Offers every facility for acquiring a thorough Education, whether Classical, Scientific, or Commercial.

Those who complete the Classical Course receive the degree of A. B.; the Scientific B. S.; the Commercial, Master of Accounts.

The Commercial Course has been established for the convenience of those who wish to acquire a good practical education in as short a time as possible.

While proper care is bestowed on every branch in the College, our own language receives special attention. The daily exercises of the Students in Grammar, Composition and Rhetoric are publicly discussed and corrected in the classroom.

TERMS PER SCHOLASTIC YEAR.

Payable half-yearly in advance:

Board, Tuition and Washing, 250.00
Entrance Fee, 10.00
Physician's Fee and Medicines, 5.00
Vacation at College, 40.00
Day Students, 60.00

Modern Languages, Music, and Drawing form extra charges.

REV. BROTHER JUSTIN,
President.

College of Notre Dame,

SAN JOSE, CALIFORNIA.

YOUNG LADIES' INSTITUTE.

This institution, which is incorporated according to the laws of the State of California, and empowered to confer academical honors, will commence the Twenty-First Annual Session on Monday, August, 21st, 1871. The course of instruction embraces all the branches of a thorough education.

TERMS:

Entrance, to be paid but once, 15.00
Board and Tuition, per quarter, 62.00
Washing, per quarter, 12.00
Physicians' Fees, per quarter, 2.50

Piano, Vocal Music, Drawing and Painting, form extra charges, but there is no extra charge for the French, Spanish, or German Languages, nor for Plain Sewing and Fancy Needle-work.

Payments are required to be made half a session in advance. Pupils will find it much to their advantage to be present at the opening of the session.

ST. VINCENT'S COLLEGE,
LOS ANGELES, CALIFORNIA.

This Institution, chartered according to the laws of the State of California, and empowered to confer Degrees, is situated in the City of Los Angeles, proverbial for the salubrity of its climate and the beauty of its scenery. The Faculty is composed of the Fathers of the Congregation of the Mission of St. Vincent De Paul, who devote themselves to promote the health and happiness, as well as the intellectual and moral advancement of the students entrusted to their care.

The College is open to all over the age of ten years, who are competent to enter the primary course, and who come with respectable recommendations, provided they comply with the rules and discipline of the College, which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of English and Classical Literature, the various branches of Mathematics, Ancient and Modern Languages; and also, a Commercial Department, to prepare young men for every branch of business.

TERMS:

For Board, Lodging and Tuition, per Scholastic Year, 250.00
Washing, per Scholastic Year, 30.00
Piano and use of Instrument, per Month, 8.00
Violin, Guitar, Flute, etc., each, per month, 6.00
Vacation at the College, 40.00

Those who learn to play on one of the above named instruments will have the privilege of using a brass instrument free of charge, otherwise there will be a charge of \$3 per month.

For further information, apply to

REV. JAMES MAGILL, C. M.
President.

ST. VINCENT'S SCHOOL.

This Institution is situated in Santa Barbara, a short distance from the sea, in the most delightful and healthy part of the city. The grounds are extensive, and the building is large and convenient.

The course of instruction embraces the usual branches of a thorough English education. Spanish is also taught.

TERMS.

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc., per annum, 200.00
Piano and use of Instrument, per month, 6.50
Guitar, per month, 5.50
No extra charge for Plain Sewing, Fancy Needle-work, etc.

The Scholastic Year of ten months and a half commences August 16th, and terminates on the last Thursday of June.

For particulars, apply to

SISTERS OF CHARITY,
Santa Barbara, Cal.

Educational.**ST. IGNATIUS COLLEGE,**
SAN FRANCISCO, CALIFORNIA.

This Literary Institution, conducted by the Fathers of the Society of Jesus, was opened for the reception of students on the 15th October, 1855. It was incorporated, according to the laws of the State, on the 30th of April, 1850, and empowered to confer academical degrees with such literary honors as are granted by any University in the United States.

The design of the Institution is to give a thorough Classical, Mathematical, and Philosophical education. But besides the Classical, there is also a Commercial Course.

The College is intended for day-scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M.

Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

Frequent tardiness or absence exposes the offender to the loss of his seat.

Every Thursday of the academic year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)

Tuition in Preparatory Department, 3.00
Grammar Department, 5.00
Higher Department, 8.00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy, and Chemicals, first year, per month, 3.00

For the use of Instruments, etc., second year, per month, 5.00
For each Academical degree, 10.00

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CATHOLIC BOOKSELLER,

Has recently received the following

New Books:

The Monks of the West, by the Count Montalembert, 88.00
Catholic Almanac and Directory, 1872, 1.00
Illustrated Catholic Almanac, 25
Irish Am'n, 25
The Devil; Does he Exist, 1.25
The story of Ireland, by A. M. Sullivan, 2.00
Hibernian Nights Entertainment, 1.75
Legends and Fairy Tales of Ireland, 2.00
History of the Irish Brigade, 5.00
Mary Stewart, by Malines, 1.75
Paulest Sermons (new), 1.50
Origin and History—Irish Names of Places, 2.50
The Passion Play, 1.50
Revelations of St. Gertrude, 3.00
Lives of the Popes, complete, 16.00
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CRUCIFIXES,**ROSARIES,****STATUARY,****FONTES, Etc.**

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H. C. BATEMAN,
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Have just received a fine stock of the above articles, with a splendid assortment of all the Catholic and Irish books published in the United States and Ireland; and a fine selection of Velvet, Pearl and Ivory Prayer Books, and all other fine Catholic articles.

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At the Lowest Market Prices,

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Advertisements.

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Have just opened, and now offer for sale, their splendid stock of Spring

DRY GOODS,

Consisting in part of

PIQUES, in endless variety;
BRILLIANTE,
SATIN STRIPES, something new;
ORGANDIES, the latest out for wrappers;
CAMBRICS AND LAWNS in all shades;
JAPANESE SILKS, brocaded and striped;
SUMMER SILKS, from \$1.25 up;

BLACK SILKS,

Of the very best makes, direct from Lyons;

And the World Renowned

IRISH POPLINS,

In all shades, direct from PIM BROS., Dublin.

IN OUR GENERAL**DRESS GOODS DEPARTMENT**

Will be found a splendid line of Goods, from 25 cents upward, suitable for Suits, specially adapted for the coming season.

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GLOVES,**HANDKTS,****EMBROIDERIES,**

LACES AND SMALL WARES.

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Being a specialty with us, our patrons can always depend on finding this department well worthy of their consideration.

As the above stock of Goods was purchased at the lowest cash prices, before the late advance, our numerous patrons and friends will have the benefit of the best selected stock of goods in town, at the very lowest prices.

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Adjoining the New Mercantile Library.

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MOQUETTE,
WILTON,
VELVET,
BODY BRUSSELS,
LACE CURTAINS,
BROCKFORD, REPS, TERRY, DAMASKS, etc.,
And full and complete stock of

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The Largest Stock on the Pacific Coast. Call and examine before purchasing.

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FRED'G CLAY & WESKE BROS.

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PATENT**STEAM CRACKER,**

CAKE, AND

Ship Biscuit Bakery,

LOCATED AT

Nos. 803, 805 & 807 Battery St.,

SAN FRANCISCO.

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—OF—

KERBY, BYRNE & CO.

—AND—

TAAFFE & CO

—AT—

No. 7 New Montgomery Street.

The undersigned now offer to the Public the whole of their large stock of Fancy and Staple

DRY GOODS,

Together with that of

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At a great sacrifice.

Having combined the stocks of the two stores, we are determined to give our customers, and the public generally, an opportunity to purchase Dry Goods

Cheaper than Ever Before,

and call particular attention to this sale.

The Combined Stocks comprise a complete assortment of SILKS, DRESS GOODS, SHAWLS, HOSIERY, LACES,

EMBROIDERIES,

All Kinds of Housekeeping Goods,

MOURNING GOODS,

And in fact every article kept by a first-class Dry Goods Store, and at prices to suit everybody.

Call and examine our Goods and Prices, and we are satisfied you will pronounce our Goods cheaper than any ever before offered.

This stock of Dry Goods must be sold, to make room for large Spring importations.

KERBY, BYRNE & CO.

7 Montgomery Street.

California Building & Loan**SOCIETY,****IN BANKRUPTCY.****NOTICE OF SECOND DIVIDEND.**

Under and by virtue of our authority as Trustees in Bankruptcy of the estate of the California Building and Loan Society, bankrupt, and by and with the advice and consent of the Committee of Creditors, we hereby declare a second dividend of twenty-five (25) per cent. of the assets of said bankruptcy, payable on and after the first day of March, A. D. 1872, at the Bank premises, No. 405 California Street, San Francisco, to all creditors whose claims have been duly allowed by Samuel J. Clarke, Jr., Register in Bankruptcy.

The third meeting of creditors of said bankruptcy will be held on said first day of March, A. D. 1872, at 12 A. M., at the same place.

San Francisco, February 15, 1872.

JAMES R. KELLY,

FREDERICK ROEDING,

Trustees in Bankruptcy of said Bankrupt.

Gallagher & Pierson, Attorneys for Trustees, north-west corner of Montgomery and Commercial streets, San Francisco.

CALIFORNIA**TYPE FOUNDRY COMPANY**

GEO. L. FAULKNER, AGENT.

Nos. 405 & 407 Sansome St.

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MANUFACTURE**Type, Presses, and Printing****Office Furniture,**

And import all the Newest Styles from the best Foundries.

Electrotyping and Stereotyping in all its Branches.

The new type in which THE CATHOLIC GUARDIAN is printed, is from this foundry.

J. H. O'BRIEN & CO.

Insurance.**Fire and Marine Insurance.****UNION****INSURANCE COMPANY**

OF SAN FRANCISCO.

THE CALIFORNIA LLOYDS.

ESTABLISHED IN 1861.

Nos. 416 and 418 California St.

Cash Capital, - - \$750,000 Gold
Assets Exceed - - \$1,000,000 Coin

FAIR RATES.

PROMPT SETTLEMENT OF LOSSES.
SOLID SECURITY.GUSTAVE TOUCHARD, President.
N. G. KITTLE, Vice-President.
CHARLES D. HAVEN, Secretary.
GEO. T. BOHEN, Surveyor.**THE PHENIX AND HOME**

Fire Insurance Companies,

OF HARTFORD AND NEW YORK.

DEPARTMENT FOR THE PACIFIC COAST.

424 CALIFORNIA STREET,

SAN FRANCISCO.

R. H. MAGILL, Manager.

FLETCHER & CO., CITY AGENTS.
DAN. KELLEY, Solicitor.**THE STATE INVESTMENT**

AND

INSURANCE COMPANY.

Capital, - - - \$200,000,

U. S. GOLD COIN,

In 2000 Shares of \$100 Each.

Payment in Four Installments of Twenty-five
(25) per cent. each, in Gold Coin.**FIRE, MARINE,**

AND

**INLAND NAVIGATION
INSURANCE.**TYLER CURTIS, PRESIDENT.
PETER DONAHUE, VICE-PRESIDENT.
CHAS. H. CUSHING, SECRETARY.
THOS. N. CAZNEAU, MARINE DIRECTOR.
San Francisco, November 2d, 1871.**CHURCH ORGAN S**E. & G. G. HOOK & HASTINGS,
BOSTON.Builders of the powerful Colosseum, the large
organ in the Plymouth Church, Brooklyn;
Church of the Immaculate Conception, Bos-
ton; Holy Trinity, Philadelphia; Christ
Church, Cincinnati; Unity Church, Chicago;
Centenary Church, St. Louis; and of many
hundreds of instruments of all sizes, in every
part of the country, and for all denominations.
The manufacture of a new class of PIPE
Organs, or**CHAPEL ORGANS.**
is now a specialty in our business, an assort-
ment of which we shall endeavor to keep on
hand for ready sale. They are adapted for
use in CHURCHES, CHAPELS, PARLORS,
LODGES, and SCHOOLS. Prices from \$600
to \$1600. Illustrated Catalogues of "Chapel
Organs and Descriptive Circulars furnished on
application.
Orders for tuning and repairing promptly
executed.
E. & G. G. HOOK & HASTINGS,
Church and Chapel Organ Builders,
Boston, Mass.**FARMS FOR SALE**

In Santa Cruz County.

A FARM CONTAINING THREE HUNDRED
acres. Splendid place for a Dairy. \$6,500.
Also, a Farm of 200 acres. Hill lands. A very de-
sirable place. \$3,000.
Also, several small tracts near town, suitable for
gardens.
Also, several desirable Dwelling Houses.
Also, unimproved Building Lots in Santa Cruz.
Terms easy. Apply to
TITUS HALE,
Santa Cruz, Cal.**A. ROMERO,**DEALER IN CIGARS AND TOBACCO OF ALL
brands. Also, Stock and Money Broker. Foreign
Coin bought and sold. North-East corner of California
and Kearny Streets, San Francisco.**Advertisements.****NEW STYLES,
LATEST NOVELTIES.****J. W. TUCKER & CO.,**

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Nos. 101 & 103 MONTGOMERY STREET,

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Offer for the Holidays the largest and best
selected stock of Fine Goods ever offered in
this market or any other.**SULLIVAN, KELLY & CO.**

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At the Lowest Market Rates.

101, 103, 105 FRONT STREET,

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CHANCE'S**Crystal Metal Glass.**

To Architects, Builders, and Others.

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We have this day appointed Messrs.

SULLIVAN, KELLY & CO.of San Francisco, our SOLE AGENTS for the
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Sheet Glass, for the Pacific States and Terri-
tories.CHANCE BROTHERS & CO.,
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Successors to J. R. KELLY,

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Banners, Flags and Military Standards painted to order.

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112 MONTGOMERY STREET,

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At the well-known Jewelry Store of

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you can buy

Watches,

Diamonds and

SilverwareOf the Finest Quality, of the Latest Styles,
and at the Lowest Prices.**Watches Repaired.**JAMES ANDERSON,
WM. C. RANDOLPH.**J. C. MOODY,****DRUGGIST AND CHEMIST,**

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Toilet and Fancy Articles and Perfumery.

Pure Wines and Liquors for Medical Use.

Prescriptions carefully compounded.

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LINEN SHIRTS AND COLLARS.

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ETC., ETC., ETC.,

To which they invite particular attention.

Advertisements.**CENTRAL HOTEL,**814 and 816 Sansome Street,
Between Broadway and Pacific, SAN FRANCISCO.THIS NEW, LARGE AND COMMODIOUS
Hotel has been thoroughly renovated by the well-
known proprietor, M. FARRELL, late proprietor of
the Brooklyn House, where he will be happy to receive
his numerous friends and the public in general. Thank-
ful for past favors, he respectfully solicits a continuance
of their future patronage.
There is a fire-proof safe in the House, where money
and valuables can be kept at the risk of the proprietor.
The Central House Coach will be at each car depot and
steamboat landing, to convey passengers to the House
free of charge.Price of board to suit the times.
Parties sending for their friends to the States, or who
expect any, will please notify MICHAEL FARRELL,
and he will attend to them on their arrival, and forward
them to their friends with due care, and thus save much
trouble.
The strictest attention will be paid to the comfort of
the patrons of this House.
MICHAEL FARRELL, Proprietor.**MASSEY & YUNG,**

PRACTICAL FURNISHING

UNDERTAKERS.Barstow's Burial Caskets always on hand,
and Agents for Fisk's Metallic Burial Cases.
Everything necessary for funerals kept con-
stantly on hand. Orders from the country will
receive prompt attention, at moderate charges.
Office: 651 SACRAMENTO STREET,
between Kearny and Webb.

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W. S. GREEN & CO.

Real Estate Agents.

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Have reliable business connections in every
County in California, and in the State of
Oregon.**"GREEN'S LAND PAPER"**Is an AUTHORITY on all Land Matters. We
start off with a circulation of 10,000! Copies
furnished free! Send for one!Advertisements only 25 cents per line. The
best Advertising Medium in the State. For
our other offices, list of agents, etc., see
"GREEN'S LAND PAPER."**ST. MARY'S HOSPITAL,**Corner of First and Bryant Streets,
SAN FRANCISCO.This Institution is under the management
of the SISTERS OF MERCY.JAMES MURPHY, M. D., Visiting Physician.
S. C. LANE, M. D., Visiting Surgeon.
A. F. BELINGER, M. D., Resident Physician.

TERMS.

Payable monthly in advance, for board, medi-
cines, attendance, etc.

In the wards, \$10 per week.

In rooms, with one or more, 15 "

In private rooms, 20 "

Liquors and washing, extra.

Confinement cases, \$10 extra.

Money always refunded in case a patient

leaves before the expiration of the month.

Benevolent Societies are not required to pay
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THE ILLUSTRATED CATHOLIC FAMILY

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Thirty-five first-class Illustrations.

144 PAGES, 12 MO., TINTED PAPER.

Single copies, 25 cents; one dozen copies,
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Custom-made Clothing

AND

FURNISHING GOODS,

28 THIRD STREET.

CLOTHING.**STYLISH GARMENTS**

TO ORDER AT

BULLOCK & JONES',

421 Montgomery Street.

Travelers' Guide.**C. P. R. R.**

March 10, 1872.

San Francisco and Sacramento.

Leave going East.	Arrive from the East.
4:30 P.M. 7:30 A.M. San Fran.	8:30 P.M. 1:30 P.M. Oakland.
4:30 " 7:30 " San Jose.	8:30 " 1:30 " "
5:35 " 8:35 " Niles.	7:55 " 12:45 " "
8:25 " 11:25 " Lathrop.	4:45 " 9:45 " "
8:45 " 11:35 " Stockton.	4:57 " 9:57 " "
10:45 " 1:45 P.M. Sacramento.	12:20 P.M. 7:15 A.M. Leave going West.
Arrive from the West.	

San Francisco and San Jose.

Leave going South.	Arrive from the South.
3:30 P.M. San Fran.	10:40 A.M. Niles.
4:30 " 7:30 " San Jose.	8:35 " 1:30 " "
Arrive from the North.	Leave going North.

Stockton, Lathrop and Merced.

Leave going South.	Arrive from the South.
7:45 A.M. Stockton.	10:20 A.M. Lathrop.
11:45 " 9:45 " Merced.	8:15 " 6:45 " "
2:40 P.M. 12:15 A.M. Merced.	5:45 " 3:40 " "
Arrive from the North.	Leave going North.

Sacramento, Colfax, Reno and Ogden.

Leave going East.	Arrive from the East.
2:30 P.M. Sacramento.	2:30 P.M. Colfax.
4:30 " 9:30 " Reno.	2:10 " 4:15 P.M. Battle Mt.
4:40 P.M. 12:30 A.M. Ogden.	8:45 A.M. 5:20 P.M. Leave going West.
Arrive from the West.	

Sacramento, Marysville and Red Bluff.

Leave going North.	Arrive from the North.
7:45 A.M. 2:15 P.M. Sacramento.	1:05 P.M. 4:45 P.M. Junction.
10:25 " 8:25 " Marysville.	12:15 " 3:25 " "
1:30 P.M. 5:10 " Tehama.	10:20 A.M. 12:00 P.M. Red Bluff.
8:40 P.M. 8:15 " "	6:50 " 5:30 A.M. Leave going South.
Arrive from the South.	

EXPLANATIONS.For trains running "from" San Francisco, take the
left-hand column and read "downwards."
For trains running "toward" San Francisco, take the
right-hand column and read "upward."**OAKLAND BRANCH.**—LEAVE SAN FRANCISCO—
7:00, 8:10, 9:20, 10:30 and 11:20 A.M.; 12:10, 1:30, 3:00,
4:00, 5:15, 6:30, 8:00, 9:20 and 11:30 P.M. (10:20, 11:20
and 3:00, to Oakland only.)**LEAVE BROOKLYN.**—5:30, 6:40, 7:50, 9:00 and 11:00
A.M.; 1:30, 2:40, 4:55, 6:10, 7:40 and 10:10 P.M.**LEAVE OAKLAND.**—5:40, 6:50, 8:00, 9:10, 10:00
and 11:00 A.M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 7:30 and
10:20 P.M.**ALAMEDA BRANCH.**—LEAVE SAN FRANCISCO—
7:20, 9:00 and 11:15 A.M.; 1:30, 4:00, 5:30 and 7:00 P.M.
(7:40, 11:15 and 5:30 to Fruit Vale only.)**LEAVE HAYWARD.**—4:30, 7:00 and 10:45 A.M. and
3:30 P.M.**LEAVE FRUIT VALE.**—5:25, 7:35, 9:00 and 11:20 A.M.
1:30, 4:05 and 5:30 P.M.

Sundays excepted. Sundays only.

T. H. GOODMAN, A. N. TOWNE,
Gen'l Pass'gr and Ticket Ag't. Gen'l Sup't.**Financial.**

EDWARD McLAUGHLIN. C. T. RYLAND.

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OF

McLAUGHLIN & RYLAND,Santa Clara Street, bet. First and Second,
SAN JOSE.Receive General and Special Deposits in Gold,
Silver and Currency. Deal in U. S. Bonds
and Legal Tenders, and do a General Banking
Business.**DRAW EXCHANGE ON**

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CONSOLIDATED BANK, limited, London.

BANK OF IRELAND, Dublin.

Telegraphic Transfers made on New York.

Interest allowed on Time Deposits.

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Northeast cor. Montgomery and Market Streets,

SAN FRANCISCO.

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VICE-PRESIDENT, C. D. O'SULLIVAN.

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C. D. O'Sullivan, P. McAnan,

John Sullivan, Gust. Touchard,

R. J. Tobin, Peter Donohue,

A. Donohue.

TREASURER, EDWARD MARTIN.

ATTORNEY, RICHARD TOBIN.

REMITTANCES FROM THE INTERIOR.

Remittances from the country may be sent
through Wells, Fargo & Co's Express Office,
or any reliable banking house; but this society
will not be responsible for their safe delivery.The signature of the depositor should accom-
pany his first deposit.A proper pass-book will be delivered to the
agent by whom the deposit is made.

Deposits received from \$1 to \$8,000.

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Organs and Pianos.**GRAY'S MUSIC STORES,**623 and 625 Clay Street. 101 First Street.
SAN FRANCISCO, Cal. PORTLAND, Or.Keep on hand at all times the most com-
plete stock of Sheet-Music, Books, and Instru-
ments, to be found on the Coast.**COLLECTIONS OF CATHOLIC MUSIC,
MASSES, ETC., A SPECIALTY.**Agency for the leading Instruments, STEIN-
WAY & SON'S, KRANICH, BACK & Co., and
HAINES BROS. PIANOS.**THE BURDETT ORGANS.**Liberal discounts made to Churches, Schools,
and Clergymen. Special Illustrated Catalogue
of Instruments mailed free, on application.Just published, Gray's "Catalogue of Music
for 1872."**OFFICIAL.**